

BOOKS ON EGYPT AND CHALDÆA.

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the British Museum.

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the British Museum.

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E. A. WALLIS BUDGE, Litt. D.

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Books on Egypt and Chaldaea

EASY LESSONS
ON
EGYPTIAN HIEROGLYPHICS

WITH SIGN LIST.

BY

E. A. WALLIS BUDGE, M.A., Litt.D., D.Lit.

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM

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To

HENRY EDWARD JULER, ESQUIRE, F.R.C.S.

ETC., ETC., ETC.

TO WHOSE SKILL AND KINDNESS

MY EYESIGHT OWES SO MUCH.

PREFACE.

THIS little book is intended to form an easy introduction to the study of the Egyptian hieroglyphic inscriptions, and has been prepared in answer to many requests made both in Egypt and in England. It contains a short account of the decipherment of Egyptian hieroglyphics, and a sketch of the hieroglyphic system of writing and of the general principles which underlie the use of picture signs to express thought. The main facts of Egyptian grammar are given in a series of short chapters, and these are illustrated by numerous brief extracts from hieroglyphic texts; each extract is printed in hieroglyphic type and is accompanied by a transliteration and translation. Following the example of the early Egyptologists it has been thought better to multiply extracts from texts rather than to heap up a large number of grammatical details without supplying the beginner with the means of examining their application. In the limits of the following pages

it would be impossible to treat Egyptian grammar at any length, while the discussion of details would be quite out of place. The chief object has been to make the beginner familiar with the most common signs and words, so that he may, whilst puzzling out the extracts from texts quoted in illustration of grammatical facts, be able to attack the longer connected texts given in my "First Steps in Egyptian" and in my "Egyptian Reading Book".

Included in this book is a lengthy list of hieroglyphic characters with their values both as phonetics and ideograms. Some of the characters have not yet been satisfactorily identified and the correctness of the positions of these is, in consequence, doubtful; but it has been thought best to follow both the classification, even when wrong, and the numbering of the characters which are found in the list of "Hieroglyphen" printed by Herr Adolf Holzhausen of Vienna.

E. A. WALLIS BUDGE.

LONDON,

September 20th, 1899.

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Books on Egypt and Chaldaea

VOL. III.

EASY LESSONS
IN
EGYPTIAN HIEROGLYPHICS

PUBLISHERS' NOTE.

IN the year 1894 Dr. Wallis Budge prepared for Messrs. Kegan Paul, Trench, Trübner & Co. an elementary work on the Egyptian language, entitled "First Steps in Egyptian", and two years later the companion volume, "An Egyptian Reading Book," with transliterations of all the texts printed in it, and a full vocabulary. The success of these works proved that they had helped to satisfy a want long felt by students of the Egyptian language, and as a similar want existed among students of the languages written in the cuneiform character, Mr. L. W. King, of the British Museum, prepared, on the same lines as the two books mentioned above, an elementary work on the Assyrian and Babylonian languages ("First Steps in Assyrian"), which appeared in 1895. These works, however, dealt mainly with the philological branch of Egyptology and Assyriology, and it was impossible in the space allowed to explain much that needed explanation in the other branches of these subjects—that is to say, matters relating to the archaeology, history, religion, etc., of the Egyptians, Assyrians, and Babylonians. In answer to the numerous requests which have been made, a series of short, popular handbooks, on the most important branches of Egyptology and Assyriology have been prepared, and it is hoped that these will serve as introductions to the larger works on these subjects. The present is the third volume of the series, and the succeeding volumes will be published at short intervals, and at moderate prices.




CHAPTER I.

HIEROGLYPHIC WRITING.















THE ancient Egyptians expressed their ideas in writing by means of a large number of picture signs, which are commonly called **Hieroglyphics**. They began to use them for this purpose more than seven thousand years ago, and they were employed uninterruptedly until about B. C. 100, that is to say, until nearly the end of the rule of the Ptolemies over Egypt. It is hardly probable that the hieroglyphic system of writing was invented in Egypt, and the evidence on this point now accumulating indicates that it was brought there by certain invaders who came from north-east or central Asia; they settled down in the valley of the Nile at some place between Memphis on the north and Thebes on the south, and gradually established their civilization and religion in their new home. Little by little the writing spread to the north and to the south, until at length hieroglyphics were employed, for state purposes at least, from the coast

of the Mediterranean to the most southern portion of the Island of Meroë, that is to say, over a tract of country more than 2000 miles long. A remarkable peculiarity of Egyptian hieroglyphics is the slight modification of form which they suffered during a period of thousands of years, a fact due, no doubt, partly to the material upon which the Egyptians inscribed them, and partly to a conservatism begotten of religious convictions. The Babylonian and Chinese picture characters became modified at so early a period that some thousands of years before Christ, their original forms were lost. This reference to the modified forms of hieroglyphics brings us at once to the mention of the various ways in which they were written in Egypt, *i. e.*, to the three different kinds of Egyptian writing.

The oldest form of writing is the **hieroglyphic**, in which the various objects, animate and inanimate, for which the characters stand are depicted as accurately as possible. The following titles of one Ptah-hetep, who lived at the period of the rule of the IVth dynasty will explain this; by the side of each hieroglyphic is its description.

- | | | | |
|---|-----------------|---|---|
| { | 1. ¹ |  | a mouth |
| | 2. |  | a door made of planks of wood fastened together by three cross-pieces |
| | 3. |  | the fore-arm and hand |

¹ The brackets show the letters which, when taken together, form words.

4.  a lion's head and one fore paw stretched out
5.  see No. 3
6.  doorway surmounted by cornice of small serpents
7.  a jackal
8.  a kind of water fowl
9.  an owl
- { 10.  a growing plant
- { 11.  a cake
12.  a reed to which is tied a scribe's writing tablet or palette, having two hollows in it for red and black ink
- { 13.  see No. 9
- { 14.  see No. 1
- { 15.  the breast of a man with the two arms stretched out
- { 16.  see No. 11
- { 17.  a seated man holding a basket upon his head.

In the above examples of picture signs the objects which they represent are tolerably evident, but a large number of hieroglyphics do not so easily lend themselves to identification. Hieroglyphics were cut in stone, wood, and other materials with marvellous accuracy, at depths varying from $\frac{1}{16}$ of an inch to 1 inch; the details of the objects represented were given either by cutting or by painting in colours. In the earliest times the mason must have found it easier to cut characters into the stone than to sculpture them in relief; but it is probable that the idea of preserving carefully what had been inscribed also entered his mind, for frequently when the surface outline of a character has been destroyed sufficient traces remain in the incuse portion of it for purposes of identification. Speaking generally, celestial objects are coloured blue, as also are metal vessels and instruments; animals, birds, and reptiles are painted as far as possible to represent their natural colours; the Egyptian man is painted red,^c and the woman yellow or a pinky-brown colour; and so on. But though in some cases the artist endeavoured to make each picture sign an exact representation of the original object in respect of shape or form and colour, with the result that the simplest inscription became a splendid piece of ornamentation in which the most vivid colours blended harmoniously, in the majority of painted texts which have been preserved to us the artists have not been consistent in the colouring

of their signs. Frequently the same tints of a colour are not used for the same picture, an entirely different colour being often employed; and it is hard not to think that the artist or scribe, having come to the end of the paint which should have been employed for one class of hieroglyphics, frequently made use of that which should have been reserved for another. It has been said that many of the objects which are represented by picture signs may be identified by means of the colours with which they are painted, and this is, no doubt, partly true; but the inconsistency of the Egyptian artist often does away entirely with the value of the colour as a means of identification.

Picture signs or hieroglyphics were employed for religious and state purposes from the earliest to the latest times, and it is astonishing to contemplate the labour which must have been expended by the mason in cutting an inscription of any great length, if every character was well and truly made. Side by side with cutters in stone carvers in wood must have existed, and for a proof of the skill which the latter class of handicraftsmen possessed at a time which must be well nigh pre-dynastic, the reader is referred to the beautiful panels in the Gizeh Museum which have been published by Mariette.¹ The hieroglyphics and figures of the deceased are in relief, and are most delicately and beautifully executed;

¹ See *Les Mastaba de l'Ancien Empire*. Paris, 1882, p. 74 ff.

but the unusual grouping of the characters proves that they belong to a period when as yet dividing lines for facilitating the reading of the texts had not been introduced. These panels cannot belong to a period later than the IIIrd, and they are probably earlier than the Ist dynasty. Inscriptions in stone and wood were cut with copper or bronze and iron chisels. But the Egyptians must have had need to employ their hieroglyphics for other purposes than inscriptions which were intended to remain in one place, and the official documents of state, not to mention the correspondence of the people, cannot have been written upon stone or wood. At a very early date the papyrus plant¹ was made into a sort of paper upon which were written drafts of texts which the mason had to cut in stone, official documents, letters, etc. The stalk of this plant, which grew to the height of twelve or fifteen feet, was triangular, and was about six inches in diameter in its thickest part. The outer rind was removed from it, and the stalk was divided into layers with a flat needle; these layers were laid upon a board, side by side, and upon these another series of layers was laid in a horizontal direction, and a thin solution of gum was then run between them, after which both series of layers were pressed and dried. The number of such sheets joined together depended upon the length of the roll required. The papyrus rolls which have come

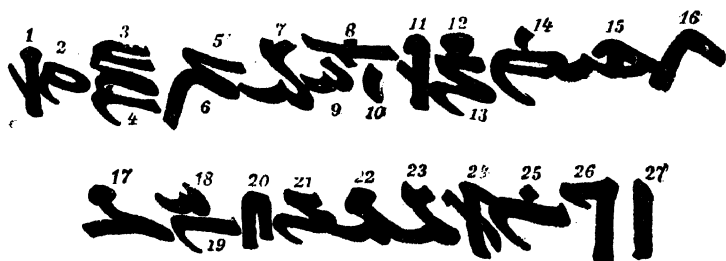
¹ *Byblus hieraticus*, or *Cyperus papyrus*.

down to us vary greatly in length and width; the finest Theban papyri are about seventeen inches wide, and the longest roll yet discovered is the great Papyrus of Rameses III,¹ which measures one hundred and thirty-five feet in length. On such rolls of papyrus the Egyptians wrote with a reed, about ten inches long and one eighth of an inch in diameter, the end of which was bruised to make the fibres flexible, and not cut; the ink was made of vegetable substances, or of coloured earths mixed with gum and water.



















Now it is evident that the hieroglyphics traced in outline upon papyrus with a comparatively blunt reed can never have had the clearness and sharp outlines of those cut with metal chisels in a hard substance; it is also evident that the increased speed at which government orders and letters would have to be written would cause the scribe, unconsciously at first, to abbreviate and modify the picture signs, until at length only the most salient characteristics of each remained. And this is exactly what happened. Little by little the hieroglyphics lost much of their pictorial character, and degenerated into a series of signs which went to form the cursive writing called **Hieratic**. It was used extensively by the priests in copying literary works in all periods, and though it occupied originally a subordinate position in respect of hieroglyphics, especially as regards religious texts, it at length became equal in






¹ Harris Papyrus, No. 1. British Museum, No. 9999.

importance to hieroglyphic writing. The following example of hieratic writing is taken from the Prisse Papyrus upon which at a period about B. C. 2600 two texts, containing moral precepts which were composed about one thousand years earlier, were written.



Now if we transcribe these into hieroglyphics we obtain the following :—

- | | |
|---|---|
| 1.  a reed | 11.  see No. 1 |
| 2.  a mouth | 12.  a knee bone (?) |
| 3.  a hare | 13.  see No. 2. |
| 4.  the wavy surface of water | 14.  a roll of papyrus tied up |
| 5.  see No. 4 | 15.  an eye |
| 6.  a kind of vessel | 16. see No. 6 |
| 7.  an owl | 17. a goose |
| 8.  a bolt of a door | 18.  see No. 9 |
| 9.  a seated figure of a man | 19.  see No. 4 |
| 10. \| a stroke written to make the word symmetrical | 20.  a chair back |
| | 21.  a sickle |

- | | |
|---|--|
| 22.  an eagle | 25.  see No. 14 |
| 23.  see No. 7 | 26.  an axe |
| 24.  a tree | 27. \| see No. 10. |

On comparing the above hieroglyphics with their hieratic equivalents it will be seen that only long practice would enable the reader to identify quickly the abbreviated characters which he had before him; the above specimen of hieratic is, however, well written and is relatively easy to read. In the later times, *i. e.*, about B. C. 900, the scribes invented a series of purely arbitrary or conventional modifications of the hieratic characters and so a new style of writing, called **Enchorial** or **Demotic**, came into use; it was used chiefly for business or social purposes at first, but at length copies of the "Book of the Dead" and lengthy literary compositions were written in it. In the Ptolemaic period Demotic was considered to be of such importance that whenever the text of a royal decree was inscribed upon a stele which was to be set up in some public place and was intended to be read by the public in general, a version of the said decree, written in the Demotic character, was added. Famous examples of stelae inscribed in hieroglyphic, demotic, and Greek, are the Canopus Stone, set up at Canopus in the reign of Ptolemy III. Euergetes I. in the ninth year of his reign (B. C. 247—222), and the Rosetta

Stone set up at Rosetta, in the eighth year of the reign of Ptolemy V. Epiphanes (B. C. 205—182).

In all works on ancient Egyptian grammar the reader will find frequent reference to *Coptic*. The Coptic language is a dialect of Egyptian of which four or five varieties are known; its name is derived from the name of the old Egyptian city Qebt, through the Arabic *Qubt*, which in its turn was intended to represent the Gr. Ἀγύπτου. The dialect dates from the second century of our era, and the literature written in it is chiefly Christian. Curiously enough Coptic is written with the letters of the Greek alphabet, to which were added six characters, derived from the Demotic forms of ancient Egyptian hieroglyphics, to express sounds which were peculiar to the Egyptian language.

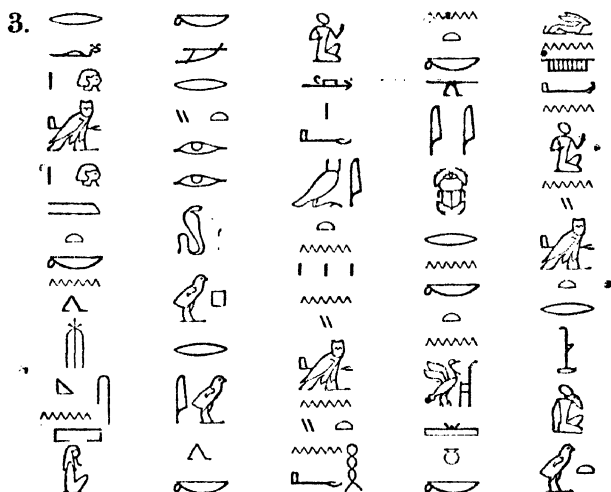
Hieroglyphic characters may be written in columns or in horizontal lines, which are sometimes to be read from left to right and sometimes from right to left. There was no fixed rule about the direction in which the characters should be written, and as we find that in inscriptions which are cut on the sides of a door they usually face inwards, *i. e.*, towards the door, each group thus facing the other, the scribe and sculptor needed only to follow their own ideas in the arrangement and direction of the characters, or the dictates of symmetry. To ascertain the direction in which an inscription is to be read we must observe in which way the men, and birds, and animals face, and then

read *towards* them. The two following examples will illustrate this :—



Now on looking at these passages we notice that the men, the chicken, the owls, the hawk, and the hares all face to the left ; to read these we must read from left to right, *i. e.*, *towards* them. The second extract has been set up by the compositor with the characters

facing in the opposite direction, so that to read these now we must read from right to left (No. 3).



Hieratic is usually written in horizontal lines which are to be read from right to left, but in some papyri dating from the XIIth dynasty the texts are arranged in short columns.

Before we pass to the consideration of the Egyptian Alphabet, syllabic signs, etc., it will be necessary to set forth briefly the means by which the power to read these was recovered, and to sketch the history of the decipherment of Egyptian hieroglyphics in connection with the **Rosetta Stone**.

CHAPTER II.

THE ROSETTA STONE AND THE DECIPHERMENT OF HIEROGLYPHICS.

The Rosetta Stone was found by a French artillery officer called Boussard, among the ruins of Fort Saint Julien, near the Rosetta mouth of the Nile, in 1799, but it subsequently came into the possession of the British Government at the capitulation of Alexandria. It now stands at the southern end of the great Egyptian Gallery in the British Museum. The top and right hand bottom corner of this remarkable object have been broken off, and at the present the texts inscribed upon it consist of fourteen lines of hieroglyphics, thirty-two lines of demotic, and fifty-four lines of Greek. It measures about 3 ft. 9 in. \times 2 ft. $4\frac{1}{2}$ in. \times 11 in. on the inscribed side.

The Rosetta Stone records that Ptolemy V. Epiphanes, king of Egypt from B. C. 205 to B. C. 182, conferred great benefits upon the priesthood, and set aside large revenues for the maintenance of the temples, and remitted the taxes due from the people at a period of

distress, and undertook and carried out certain costly engineering works in connection with the irrigation system of Egypt. In gratitude for these acts the priesthood convened a meeting at Memphis, and ordered that a statue of the king should be set up in every temple of Egypt, that a gilded wooden statue of the king placed in a gilded wooden shrine should be established in each temple, etc. ; and as a part of the great plan to do honour to the king it was ordered that a copy of the decree, inscribed on a basalt stele in hieroglyphic, demotic, and Greek characters, should be set up in each of the first, second, and third grade temples near the king's statue. The provisions of this decree were carried out in the eighth year of the king's reign, and the Rosetta Stone is one of the stelae which, presumably, were set up in the great temples throughout the length and breadth of the land. But the importance of the stone historically is very much less than its value philologically, for the decipherment of the Egyptian hieroglyphics is centred in it, and it formed the base of the work done by scholars in the past century which has resulted in the restoration of the ancient Egyptian language and literature.

It will be remembered that long before the close of the Roman rule in Egypt the hieroglyphic system of writing had fallen into disuse, and that its place had been taken by demotic, and by Coptic, that is to say, the Egyptian language written in Greek letters ; the widespread use of Greek and Latin among the govern-

ing and upper classes of Egypt also caused the disappearance of Egyptian as the language of state. The study of hieroglyphics was prosecuted by the priests in remote districts probably until the end of the Vth century of our era, but very little later the ancient inscriptions had become absolutely a dead letter, and until the beginning of the present century there was neither an Oriental nor a European who could either read or understand a hieroglyphic inscription. Many writers pretended to have found the key to the hieroglyphics, and many more professed, with a shameless impudence which it is hard to understand in these days, to translate the contents of the texts into a modern tongue. Foremost among such pretenders must be mentioned Athanasius Kircher who, in the XVIIth century, declared that he had found the key to the hieroglyphic inscriptions ; the translations which he prints in his *Oedipus Aegyptiacus* are utter nonsense, but as they were put forth in a learned tongue many people at the time believed they were correct. More than half a century later the Comte de Pahlin stated that an inscription at Denderah was only a translation of Psalm C., and some later writers believed that the Egyptian inscriptions contained Bible phrases and Hebrew compositions.¹ In the first half of the XVIIIth century Warburton appears to have divined the existence of alphabetic characters in Egyptian, and had he pos-







¹ See my *Mummy*, p. 126.




sessed the necessary linguistic training it is quite possible that he would have done some useful work in decipherment. Among those who worked on the right lines must be mentioned de Guignes, who proved the existence of groups of characters having determinatives, and Zoëga, who came to the conclusion that the hieroglyphics were letters, and what was very important, that the cartouches, *i. e.*, the ovals which occur in the inscriptions and are so called because they resemble cartridges, contained royal names.¹ In 1802 Akerblad, in a letter to Silvestre de Sacy, discussed the demotic inscription on the Rosetta Stone, and published an alphabet of the characters. But Akerblad never received the credit which was his due for this work, for although it will be found, on comparing Young's "Supposed Enchorial Alphabet" printed in 1818 with that of Akerblad printed in 1802, that *fourteen* of the characters are identical in both alphabets, no credit is given to him by Young. Further, if Champollion's alphabet, published in his *Lettre à M. Dacier*, Paris, 1822, be compared with that of Akerblad, sixteen of the characters will be found to be identical; yet Champollion, like Young, seemed to be oblivious of the fact.

With the work of Young and Champollion we reach firm ground. A great deal has been written about the merits of Young as a decipherer of the Egyptian hiero-

¹ *De Usu et Origine Obeliscorum*, Rome, 1797, p. 465.

glyphics, and he has been both over-praised and over-blamed. He was undoubtedly a very clever man and a great linguist, even though he lacked the special training in Coptic which his great rival Champollion possessed. In spite of this, however, he identified correctly the names of six gods, and those of Ptolemy and Berenice; he also made out the true meanings of several ideographs, the true values of six letters¹ of the alphabet, and the correct consonantal values of three² more. This he did some years before Champollion published his Egyptian alphabet, and as priority of publication (as the late Sir Henry Rawlinson found it necessary to say with reference to his own work on cuneiform decipherment) must be accepted as indicating priority of discovery, credit should be given to Young for at least this contribution towards the decipherment. No one who has taken the pains to read the literature on the subject will attempt to claim for Young that the value of his work was equal to that of Champollion, for the system of the latter scholar was eminently scientific, and his knowledge of Coptic was wonderful, considering the period when he lived. Besides this the quality of his hieroglyphic work was so good, and the amount of it which he did so great, that in those respects the two rivals ought not to be compared. He certainly knew of Young's results, and the admission by him

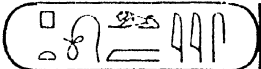
¹ *I. e.*,  *i*,  *m*,  *n*,  *p*,  *f*,  *t*.


² *I. e.*,  *i*,  *f*,  *t*.

that they existed would have satisfied Young's friends, and in no way diminished his own merit and glory.

In the year 1815 Mr. J. W. Bankes discovered on the Island of Philae a red granite obelisk and pedestal which were afterwards removed at his expense by G. Belzoni and set up at Kingston Hall in Dorsetshire. The obelisk is inscribed with one column of hieroglyphics on each side, and the pedestal with twenty-four lines of Greek. In 1822 Champollion published an account of this monument in the *Revue encyclopédique* for March, and discussed the hieroglyphic and Greek inscriptions upon it. The Greek inscription had reference to a petition of the priests of Philae made to Ptolemy, and his wife Kleopatra, and his sister also called Kleopatra, and these names of course occur in it. Champollion argued that if the hieroglyphic inscription has the same meaning as the Greek, these names must also occur in it. Now the only name found on the Rosetta Stone is that of Ptolemy which is, of course, contained in a cartouche, and when Champollion examined the hieroglyphic inscription on the Philae obelisk, he not only found the royal names there, enclosed in cartouches, but also that one of them was identical with that which he knew from the Greek of the Rosetta Stone to be that of Ptolemy. He was certain that this name was that of Ptolemy, because in the Demotic inscription on the Rosetta Stone the group of characters which formed the name occurred over and over again, and in the places where, according to the Greek, they ought








to occur. But on the Philæ Obelisk the name Kleopatra is mentioned, and in both of the names of Ptolemy and Kleopatra the same letters occur, that is to say L and P; if we can identify the letter P we shall not only have gained a letter, but be able to say at which end of the cartouches the names begin. Now writing down the names of Ptolemy and Kleopatra as they usually occur in hieroglyphics we have :—

Ptolemy 












Kleopatra 

Let us however break the names up a little more and arrange the letters under numbers thus :—

Ptolemy.

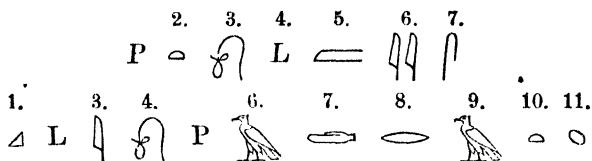
1.	2.	3.	4.	5.	6.	7.
						

Kleopatra.

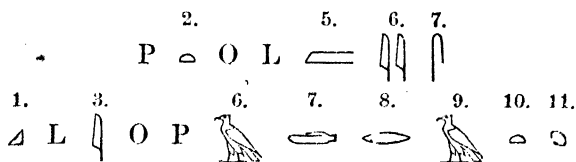
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
										

We must remember too that the Greek form of the name Ptolemy is Ptolemaios. Now on looking at the two names thus written we see at a glance that letter No. 5 in one name and No. 1 in the other are identical, and judging by their position only in the names they must represent the letter P; we see too that letter No. 2

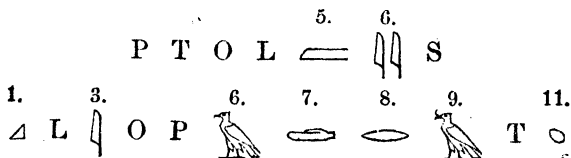
in one name and No. 4 in the other are also identical, and arguing as before from their position they must represent the letter L. We may now write down the names thus :—











As only one of the names begin with P, that which begins with that letter must be Ptolemy. Now letter No. 4 in one name, and letter No. 3 in the other are identical, and also judging by their position we may assign it in each name the value of some vowel sound like O, and thus get :—












But the letter between P and O in Ptolemy must be T, and as the name ends in Greek with S, the last letter in hieroglyphics must be S, so we may now write down the names thus :—



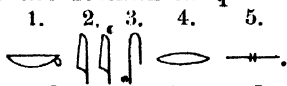







Now if we look, as Champollion did, at the other ways in which the name of Kleopatra is written we shall find that instead of the letter  we sometimes have the letter  which we already know to be T, and as in the Greek form of the name this letter has an A before it, we may assume that  = A; the initial letter must, of course, be K. We may now write the names thus :—





				5.	6.	
P	T	O	L			S
	3.			8.	11.	
K	L		O	P	A	T
					A	T
						





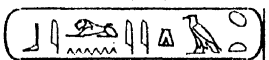
The sign  (No. 3) in the name Kleopatra represents some vowel sound like E, and this sign doubled (No. 6) represents the vowels AI in the name Ptolemaios; but as  represent EE, or Î, that is to say I pronounced in the Continental fashion, the O of the Greek form has no equivalent in hieroglyphics. That leaves us only the signs ,  and  to find values for. Young had proved that the signs  always occurred at the ends of the names of goddesses, and that it was a feminine termination; as the Greek kings and queens of Egypt were honoured as deities, this termination was added to the names of royal ladies also. This disposes of the sign , and the letters  (No. 5) and  (No. 8) can be nothing else but M and R. So we may now write :—










P T O L M I S, *i. e.*, Ptolemy,

K L E O P A T R A, *i. e.*, Kleopatra.



Now a common title of the Roman Emperors was written hieroglyphically . We know that  = I,  = S, and  = R; and as  is used as a variant for the first sign in the name of Kleopatra given above,  must be K also. The last sign  is interchanged with , and we may thus write under the hieroglyphics the values as follows:—

				
K	I	S	R	S

that is to say *Kaisar* or Caesar. From the different ways in which the name of Ptolemy is written we learn that  = U, and that  has also the same value, and that  has the same value as , i. e., M, is also apparent. Now we may consider a common Greek name which is written in hieroglyphics ; we may break it up thus:—

1.	2.	3.	4.	5.	6.	7.	8.	9.
								

Of these characters we have already identified Nos. 2, 3, 5, 7, 8 and 9, and from the two last we know that we are dealing with the name of a royal lady. But there is also another common Greek name which may be written out in this form:—

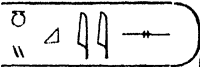
1.	2.	3.	4.	5.	6.	7.	8.
							


and we see at a glance that the only letter that we


have not met with before, is $\sim\sim\sim$. Reading the values of this last group of signs we get $\text{E R (or L) K S T R (or L) S}$, which can be nothing else but Eleks-nters or "Alexander"; thus we find that $\sim\sim\sim = \text{N}$. Now substituting this value for sign No. 4 in the royal lady's name given above we read . E R N I . A T ; and as the Greek text of the inscription in which this name occurs mentions Berenike, we conclude at once that No. 1 sign $\int = \text{B}$, and that No. 6 sign $\Delta = \text{K}$. From other Greek and Latin titles and names we may obtain the values of many other letters and syllables, as will be seen from the following:—


1.  | P.H.I.U.L.I.U.P.U
(or U.A).S, *i. e.*, Philip.
2.  | P.I.L.A.T.R.A., *i. e.*,
Philotera.
3.  | B.A.R.N.I.K.T., *i. e.*, Berenice.
4.  | A.R.R.S.N.A.T., *i. e.*,
Arsinoë.
-  | A.R.S.I.N.A.I., *i. e.*,
Arsinoë.
5.  | T.R.A.P.N.T., *i. e.*, Tryphaena.
6.  | T.B.A.R.I.S.K.I.S.R.
S., *i. e.*, Tiberius Caesar.

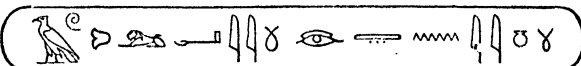
7. 
 K - A - I - S K - A - I - S - R - S K - R - M -
i. e., Gaius Caesar Germ-


 NI - K - I - S
 anicus.


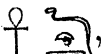
















8. 
 K - L - U T - S T - I - B A - R - S A
i. e., Claudius Tiberius.


9. 
 A - U - T U - K - R - T - R K - I - S - R - S
i. e., Autocrator Caesar.


 T - A - T - A - S A - R - I - S A - T - E - I - N - S
 Titus Aelius Hadrianus.

10. 
 A - U - R - L A - I - S A N - T A - N - I - N - S
i. e., Aurelius Antoninus.

In the Ptolemaic and Roman times the titles of the kings or emperors were often included in the cartouches, and from some of these Champollion derived

a number of letters for his Egyptian alphabet. Thus many kings call themselves , and , which appellations were known to mean "Of Ptah beloved" and "living ever". Now in the first of these  we know, from the names which we have read above, that the first two signs are P and T, *i. e.*, the first two letters of the name Ptah; the third sign  must then have the value of H or of some sound like it. If these three signs  form the name of Ptah, then the fourth sign  must mean "beloved". Now as Coptic is only a dialect of Egyptian written in Greek letters we may obtain some help from it as Champollion did; and as we find in that dialect that the ordinary words for "to love" are *mei* and *mere*, we may apply one or other of these values to the sign . In the same way, by comparing variant texts, it was found that  was what is called an ideograph meaning "life", or "to live"; now the Coptic word for "life" or "to live", is *ônkħ*, so the pronunciation of the hieroglyphic sign must be something like it. We find also that the variant spellings of  give us , and as we already know that  = N, the third sign  must be KH; incidentally, too, we discover that  has the syllabic value of *ânkh*, and that the *â* has become *ô* in Coptic. If, in the appellation , *i. e.*, "living ever",  means "life", it is clear that  must mean "ever". Of the three signs which form the word we already know the last two,  and , for we have














seen the first in the name Ptolemy, and the second in the name Antonius, where they have the values of T and TA respectively. Now it was found by comparing certain words written in hieroglyphics with their equivalents in Coptic that the third sign  was the equivalent of a letter in the Coptic alphabet which we may transliterate by TCH, *i. e.*, the sound which *c* has before *i* in Italian. Further investigations carried on in the same way enabled Champollion and his followers to deduce the syllabic values of the other signs, and at length to compile a classified syllabary. We may now collect the letters which we have gathered together from the titles and names of the Greek and Roman rulers of Egypt in a tabular form thus:—

	A		H
	A or E		H
	Ā		KH
	or ʾ I		or S
	or @ or  O or U		T
	B		T
	P		TCH
	M		K
	or  N		K
	or  R		K

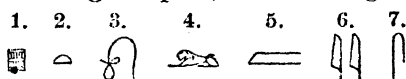
It will be noticed that we have three different kinds of the K sound, three of the T sound, two of the H sound, and three A sounds. At the early date when the values of the hieroglyphics were first recovered it was not possible to decide the exact difference between the varieties of sounds which these letters represented; but the reader will see from the alphabet on pp. 31, 32 the values which are generally assigned to them at the present time. It will be noticed, too, that among the letters of the Egyptian alphabet given above there are no equivalents for F and SH, but these will be found in the complete alphabet.

CHAPTER III.

HIEROGLYPHICS AS IDEOGRAPHS, PHONETICS, AND DETERMINATIVES.













Every hieroglyphic character is a picture of some object in nature, animate or inanimate, and in texts many of them are used in more than one way. The simplest use of hieroglyphics is, of course, as pictures, which we may see from the following :—  a hare ;  an eagle ;  a duck ;  a beetle ;  a field with plants growing in it ;  a star ;  a twisted rope ;  a comb ;  a pyramid, and so on. But hieroglyphics may also represent *ideas*, *e. g.*,  a wall falling down sideways represents the idea of “falling” ;  a hall in which deliberations by wise men were made represents the idea of “counsel” ;  an axe represents the idea of a divine person or a god ;  a musical instrument represents the idea of pleasure, happiness, joy, goodness, and the like. Such are called **ideographs**. Now every picture of every object must have had a name, or we may say that each picture was



a word-sign ; a list of all these arranged in proper order would have made a dictionary in the earliest times. But let us suppose that at the period when these pictures were used as pictures only in Egypt, or wherever they first appeared, the king wished to put on record that an embassy from some such and such a neighbouring potentate had visited him with such and such an object, and that the chief of the embassy, who was called by such and such a name, had brought him rich presents from his master. Now the scribes of the period could, no doubt, have reduced to writing an account of the visit, without any very great difficulty, but when they came to recording the name of the distinguished visitor, or that of his master, they would not find this to be an easy matter. To have written down the name they would be obliged to make use of a number of hieroglyphics or picture characters which represented most closely the sound of the name of the envoy, without the least regard to their meaning as pictures, and, for the moment, the picture characters would have represented sounds only. The scribes must have done the same had they been ordered to make a list of the presents which the envoy had brought for their royal master. Passing over the evident anachronism let us call the envoy "Ptolemy", which name we may write, as in the preceding chapter, with the signs :—






















• Now No. 1 represents a door, No. 2 a cake, No. 3 a
























knotted rope, No. 4 a lion, No. 5 (uncertain), No. 6 two reeds, and No. 7 a chairback ; but here each of these characters is employed for the sake of its *sound* only.

The need for characters which could be employed to express *sounds only* caused the Egyptians at a very early date to set aside a considerable number of picture signs for this purpose, and to these the name of **phonetics** has been given. Phonetic signs may be either **syllabic** or **alphabetic**, *e. g.*,  *peh*,  *mut*,  *maät*,  *xeper*, which are syllabic, and  *p*,  *b*,  *m*,  *r*,  *k*, which are alphabetic. Now the five alphabetic signs just quoted represent as pictures, a door, a foot and leg, an owl, a mouth, and a vessel respectively, and each of these objects no doubt had a name ; but the question naturally arises how they came to represent single letters ? It seems that the sound of the *first letter* in the name of an object was given to the picture or character which represented it, and henceforward the character bore that phonetic value. Thus the first character  *P*, represents a door made of a number of planks of wood upon which three cross-pieces are nailed. There is no word in Egyptian for door, at all events in common use, which begins with *P*, but, as in Hebrew, the word for door must be connected with the root "to open" ; now the Egyptian word for "to open" is   *pt[a]h*, and as we know that the first character in that word has the sound of *P* and of no other letter, we may reasonably assume that the Egyptian word for "door" began with *P*. The third

character  M represents the horned owl, the name of which is preserved for us in the Coptic word *mīlotch* (ⲙⲟⲩⲗⲟⲭ); the first letter of this word begins with M, and therefore the phonetic value of  is M. In the same way the other letters of the Egyptian alphabet were derived, though it is not always possible to say what the word-value of a character was originally. In many cases it is not easy to find the word-values of an alphabetic sign, even by reference to Coptic, a fact which seems to indicate that the alphabetic characters were developed from word-values so long ago that the word-values themselves have passed out of the written language. Already in the earliest dynastic inscriptions known to us hieroglyphic characters are used as pictures, ideographs and phonetics side by side, which proves that these distinctions must have been invented in pre-dynastic times.

The Egyptian alphabet is as follows:—

	A (Ⲁ)		F (ⲫ)
	Ā (ⲁ)	 or 	M (ⲙ)
	Ā (Ⲃ)	 or 	N (ⲛ)
 or 	I (Ⲉ)	 or 	R and L (ⲓ, Ⲍ)
 or 	U (ⲉ)		H (Ⲉ)
	B (ⲃ)		H (Ⲉ)
	P (Ⲕ)		KH (ⲕ) (Arab. خ)

	S	()		K	()
	S	()		T	()
	SH	() ()		T	()
	K	()		TH	() ()
	Q	()		TCH	() ()














The Egyptian alphabet has a great deal in common with the Hebrew and other Semitic dialects in respect of the guttural and other letters, peculiar to Oriental peoples, and therefore the Hebrew letters have been added to shew what I believe to be the general values of the alphabetic signs. It is hardly necessary to say that differences of opinion exist among scholars as to the method in which hieroglyphic characters should be transcribed into Roman letters, but this is not to be wondered at considering that the scientific study of Egyptian is only about eighty years old, and that the whole of the literature has not yet been published.

Some ideographs have more than one phonetic value, in which case they are called **polyphones**; and many ideographs representing entirely different objects have similar values, in which case they are called **homophones**.

As long as the Egyptians used picture writing pure and simple their meaning was easily understood, but when they began to spell their words with alphabetic signs and syllabic values of picture signs, which had





no reference whatever to the original meaning of the signs, it was at once found necessary to indicate in some way the meaning and even sounds of many of the words so written; this they did by adding to them signs which are called **determinatives**. It is impossible to say when the Egyptians first began to add determinatives to their words, but all known hieroglyphic inscriptions not pre-dynastic contain them, and it seems as if they must have been the product of prehistoric times. They, however, occur less frequently in the texts of the earlier than of the later dynasties.













Determinatives may be divided into two groups; those which determine a single species, and those which determine a whole class. The following determinatives of classes should be carefully noted:—

Character	Determinative of	Character	Determinative of
1. 	to call, beckon	6.  or 	god, divine being or thing
2. 	man	7. 	goddess
3. 	to eat, think, speak, and of whatever is done with the mouth	8. 	tree
4. 	inertness, idleness	9. 	plant, flower
5. 	woman	10. 	earth, land
		11. 	road, to travel
		12. 	foreign land








Character	Determinative of	Character	Determinative of
13.	none ^c	26.	fish
14.	water	27.	rain, storm
15.	house	28.	day, time
16.	to cut, slay	29.	village, town, city
17.	fire, to cook, burn	30.	stone
18.	smell (good or bad)	31.	metal
19.	to overthrow	32.	grain
20.	strength	33.	wood
21.	to walk, stand, and of actions performed with the legs	34.	wind, air
22.	flesh	35.	foreigner
23.	animal	36.	liquid, unguent
24.	bird	37.	abstract
25.	little, evil, bad	38.	crowd, collection of people
		39.	children.

A few words have no determinative, and need none, because their meaning was fixed at a very early period, and it was thought unnecessary to add any ; examples

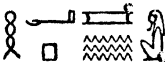



of such are   *henā*¹ "with",  *ām* "in",  *māk* "verily" and the like. On the other hand a large number of words have one determinative, and several have more than one. Of words of one determinative the following are examples:—





1.   *ām* to eat; a picture of a man putting food into his mouth  is the determinative.
2.   *ānḫ* a flower; the picture of a flower  is the determinative.
3.   *sma* to slay; the picture of a knife  is the determinative, and indicates that the word *sma* means "knife", or that it refers to some action that is done with a knife.
4.   *ses* bolt; the picture of the branch of a tree  is the determinative, and indicates that *ses* is an object made of wood.

Of words of one or more determinatives the following are examples:—

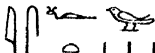
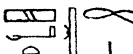

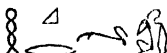
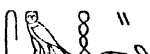
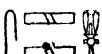
1.     *renpit* flowers; the pictures of a flower in the bud , and a flower , are the determinatives; the three strokes  are the sign of the plural.

¹ Strictly speaking there is no *e* in Egyptian, and it is added in the transliterations of hieroglyphic words in this book simply to enable the reader to pronounce them more easily.

2.  *Hāp* god of the Nile; the pictures of water enclosed by banks , and running water , and a god  are the determinatives.

3.  *nemmeḥu* poor folk; the pictures of a child , and a man , and a woman  are the determinatives, and shew that the word *nemmeḥ* means a number of human beings, of both sexes, who are in the condition of helpless children.

Words may be spelt (1) with alphabetic characters wholly, or (2) with a mixture of alphabetic and syllabic characters; examples of the first class are:—

	<i>sfent</i>	a knife
	<i>āsfet</i>	wickedness
	<i>sāt</i>	a book
	<i>uāa</i>	a boat
	<i>heqer</i>	to be hungry, hunger
	<i>semehi</i>	left hand side
	<i>seśeś</i>	a sistrum.

And examples of the second class are :—

1. *henkset* hair, in which has by itself the value of *hen*; so the word might be written or .
2. *nehebet* neck, in which has by itself the value of *neh*; so the word might be written as well as .
3. *rexit* men and women, in which has by itself the value of *rexit*; thus in the word is actually written twice, for

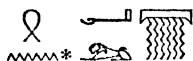
In many words the last letter of the value of a syllabic sign is often written in order to guide the reader as to its pronunciation. Take the word . The ordinary value of is *mester* "ear", but the which follows it shews that the sign is in this word to be read *mestem*, and the determinative indicates that the word means that which is smeared under the eye, or "eye-paint, stibium". For convenience' sake we may call such alphabetic helps to the reading of words **phonetic complements**. The following are additional examples, the phonetic complement being marked by an asterisk.



mesfer ear.



hai rain



senār storm



merhu unguent



hememu mankind.

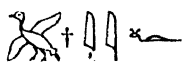
We may now take a short extract from the Tale of the Two Brothers, which will illustrate the use of alphabetic and syllabic characters and determinatives; the determinatives are marked by *, and the syllabic characters by †; the remaining signs are alphabetic. (N. B. There is no *e* in Egyptian.)



un



ân



paif

His



sen

brother

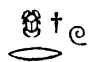


āa

elder



her

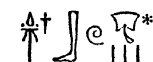


xeperu

became like

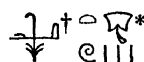


mā



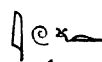
ābu

panthers



gemātu

southern.



āu-f

He



her



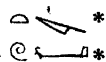
tāt

made



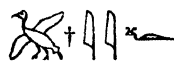
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

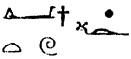




paif

his









nui

dagger,

àu-f her tātu-f em tet-f un an
 he placed it in his hand.

paif sen āa āhā en
 His brother elder stood






























ha pa sbai paif
 behind the door of his

āhait er xatbu paif
 stable to stab his

sen sérâu em paif i em
 brother younger at his coming at

ruha er tāt āq naif
 eventide to make to enter his







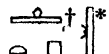

















āaut er pa āhait
 cattle into the stables.










xer ar pa Su her hetep au-f

Now when the god Shu was setting he



















her atep-f stimu neb








was loading himself with green herbs of all kinds










en sexet em paif sexeru
 of the fields according to his habit









enti hru neb au-f her i au ta
 of day every, he was coming [home]. The







ah̄t h̄auti her āq er pa
 cow leading entered into the







ahait au set her tet en
 stable, she said to







pai-set saau mākuā paik
 her keeper, Verily thy




sen āa āhā er hāt-tuk xeri
 brother elder standeth in front of thee with










paif nui er xaṭbu - k
 his dagger to stab thee;














ruā - k tu er - hāt - f un ān - f
 run away from before him. He

















her setem pa fet taif āḥ
 hearkened unto the speech of his cow

hāuti āu ta ket-ṯā her āq
 leading. The next entered, [and]

āu set her fet - ṯā - f em mātet āuf
 she was saying to him likewise. He

her ennu xeri pa sba en
 looked under the door of



























paif *ahait* *auf* *her*
 his stable, he










petri ret en paif
saw the legs of his











sen *āa* *auf* *āhā* *en* *ha*
 brother elder [as] he stood behind















pa *sba* *au* *paif* *nui*
 the door his dagger

em *tet-f* *auf* *her* *uah* *taif*
 in his hand. He set his









									
<i>atep</i>	<i>er</i>	<i>pa</i>	<i>āutent</i>	<i>auf</i>	<i>her</i>				
load	.	upon	the	ground,	he betook				

					
<i>fa - f</i>	<i>er</i>	<i>sexsex</i>	<i>θāu</i>		
himself	to	flight	rapid.		















CHAPTER IV.¹

















A SELECTION OF HIEROGLYPHIC CHARACTERS WITH THEIR PHONETIC VALUES, ETC.


















1. FIGURES OF MEN.


















	Phonetic value.	Meaning as ideogram or determinative.
1. 	<i>enen</i>	man standing with inactive arms and hands, submission
2. 	<i>ā</i>	to call, to invoke
3. 	<i>kes</i> (?)	man in beseeching attitude, propi- tiation
5. 	<i>tua</i> }	to pray, to praise, to adore, to entreat
6. 	<i>tua</i> }	
7. 	<i>hēn</i>	to praise
8. 	<i>qa, hāā</i>	to be high, to rejoice.
9. 	<i>ān</i>	man motioning something to go back, to retreat


















¹ The numbers and classification of characters are those given
by Herr Adolf Holzhausen in his *Hieroglyphen*.

















- | | | | |
|-----|---|---------------|---|
| 10. |  | <i>ân</i> | } man calling after someone, to beck on |
| 11. |  | <i>ân</i> | |
| 12. |  | — | see No. 7 |
| 13. |  | — | see No. 10 |
| 14. |  | | man hailing some one |
| 15. |  | <i>âb</i> | to dance |
| 16. |  | <i>âb</i> | to dance |
| 17. |  | <i>âb</i> | to dance |
| 18. |  | <i>âb</i> | to dance |
| 19. |  | <i>kes</i> | man bowing, to pay homage |
| 20. |  | <i>kes</i> | man bowing, to pay homage |
| 21. |  | | man running and stretching forward to reach something |
| 22. |  | } <i>sati</i> | to pour out water, to micturate |
| 23. | | | |
| 24. | | <i>heter</i> | two men grasping hands, friendship |
| 25. |  | <i>âmen</i> | a man turning his back, to hide, to conceal |




















26.  *nem* 'pygmy
27.  *tut, sāhu, qerēs* image, figure, statue, mummy,
transformed dead body
28.  *tetta* a dead body in the fold of a
serpent
29.  *'ur, ser* great, great man, prince, chief
30.  *āau, ten* man leaning on a staff, aged
31.  *next* man about to strike with a stick,
strength
32.  — man stripping a branch
33.  *tua*
34.  *seher* to drive away
35.  *xexel (?)* two men performing a cere-
mony (?)
36.  *šema (?)*
37.  *āhi* man holding an instrument
38.  — man holding an instrument
39.  — man about to perform a cere-
mony with two instruments
40.  *next* see No. 31
41.  — to play a harp

42.  — to plough
43.  *tā* to give a loaf of bread, to give
44.  *sa* to make an offering
45.  *nini* man performing an act of worship
46.  *āb* man throwing water over himself, a priest
47.  *sati, set* man sprinkling water, purity
48.  — a man skipping with a rope
49.  *χus* man building a wall, to build
50.  — man using a borer, to drill
51.  *qet* to build
52.  *fa, kat* a man with a load on his head, to bear, to carry, work
53.  *āχ* man supporting the whole sky, to stretch out
54.  *fa* to bear, to carry ; see No. 52
55.  *χesteb* man holding a pig by the tail.....
56.  *qes* } to bind together, to force something together
57.  *qes* }
58.  *heq* man holding the *heq* sceptre, prince, king

















59.  — prince, king
62.  — prince or king wearing White crown
63.  — prince or king wearing Red crown
65.  — prince or king wearing White and Red crowns
68.  *ur* }
69.  *ur* } great man, prince
70.  *āi* prince, king
71.  *hen* a baby sucking its finger, child, young person
72.  *hen* a child
74.  *hen* a child wearing the Red crown
75.  *hen* a child wearing the disk and uraeus
76.  *mestem*
78.  }
79.  *xefti* a man breaking in his head with an axe or stick, enemy, death, the dead
80.  }
82.  *māsā* man armed with a bow and arrows, bowman, soldier
83.  *menf* man armed with shield and sword, bowman, soldier

- | | | | |
|------|---|------------------|--|
| 84. |  | — | man with his hands tied behind him, captive |
| 85. |  | — | man with his hands tied behind him, captive |
| 86. |  | — | man tied to a stake, captive |
| 87. |  | — | man tied by his neck to a stake |
| 88. |  | — | beheaded man tied by his neck to a stake |
| 89. |  | <i>sa, remt</i> | man kneeling on one knee |
| 90. |  | <i>à</i> | to cry out to, to invoke |
| 91. |  | <i>à</i> | man with his right hand to his mouth, determinative of all that is done with the mouth |
| 92. |  | <i>enen</i> | submission, inactivity |
| 93. |  | <i>hen</i> | to praise |
| 94. |  | <i>tua</i> | to pray, to praise, to adore, to entreat |
| 96. |  | <i>àmen</i> | to hide |
| 97. |  | — | to play a harp |
| 98. |  | <i>àuh, sur</i> | to give or offer a vessel of water to a god or man |
| 99. |  | <i>sa</i> | to make an offering |
| 100. |  | <i>àmen, hab</i> | man hiding himself, to hide, hidden |
| 101. |  | <i>āb</i> | man washing, clean, pure, priest |



















102.  }
 103.  } *āb* man washing, clean, pure, priest
 104.  }
105.  *fā, kat* man carrying a load ; see No. 52
106.  *heh* man wearing emblem of year, a large, indefinite number
107.  *heh* a god wearing the sun's disk and grasping a palm branch in each hand
108.  — to write
110.  — dead person who has obtained power in the next world
111.  — dead person, holy being
112.  — dead person, holy being
113.  — a sacred or divine person
114.  — a sacred or divine king
115.  — divine or sacred being holding the sceptre ?
116.  — divine or sacred being holding the sceptre ?
117.  — divine or sacred being holding the whip or flail
119.  — divine or sacred being holding ? and


















120.  — king wearing the White crown and holding ? and 
121.  — king wearing the Red crown and holding ? and 
123.  — king wearing the Red and White crowns and holding ?
124.  — king wearing the Red and White crowns and holding ?
125.  — ibis-headed being, Thoth
126.  } *sa* a sacred person holding a cord?
a guardian?
127.  } *sa* a sacred person holding a cord?
a guardian?
128.  *sa* a watchman, to guard, to watch
129.  — } a sacred person, living or dead
130.  — } a sacred person, living or dead
131.  *seps* a sacred person
132.  *nefem* a person sitting in state
133.  *xer* to fall down
134.  *mit* a dead person
135.  *meh* to swim
136.  } *neb* a man swimming, to swim
137.  } a man swimming, to swim


















2. FIGURES OF WOMEN






- | | | | |
|-----|---|------------------|---|
| 1. |  | <i>heter</i> | two women grasping hands,
friendship |
| 3. |  | <i>0chem</i> | woman beating a tambourine, to
rejoice |
| 4. |  | <i>heb</i> | to bend, to bow |
| 5. |  | <i>Nut</i> | the goddess Nut, <i>i. e.</i> , the sky |
| 6. |  | — | woman with dishevelled hair |
| 7. |  | <i>sat (?)</i> | a woman seated |
| 8. |  | — | a sacred being, sacred statue |
| 9. |  | — | |
| 10. |  | — | } a divine or holy female, or statue |
| 11. |  | — | |
| 12. |  | <i>ari</i> | a guardian, watchman |
| 13. |  | <i>0chem</i> | see No. 3 |
| 14. |  | <i>beq</i> | a pregnant woman |
| 15. |  | <i>mes, pāpā</i> | a parturient woman, to give birth |
| 16. |  | <i>menā</i> | to nurse, to suckle a child |
| 17. |  | <i>renen</i> | to dandle a child in the arms |

3. FIGURES OF GODS AND GODDESSES.














1.  *Ausar* (or *Asar*) the god Osiris
3.  *Ptah* the god Ptah
4.  *Ptah* Ptah holding a sceptre, and wearing a *menat* 
6.  *Ta-tunen* the god Ta-tunen
7.  *Tanen* the god Tanen
8.  *Ptah-Tanen* the god Ptah-Tanen
9.  *An-heru* the god An-heru
10.  *Amen* Amen in his ithyphallic form of Amsu
11.  *Amen* Amen wearing plumes and holding 
13.  *Amen* Amen wearing plumes and holding *Maat*
14.  *Amen* Amen wearing plumes and holding a short, curved sword
15.  *Amen* Amen holding the *user* sceptre 
16.  *Aab* the Moon-god
17.  *Khensu* the god Khensu
18.  *Shu* the god Shu















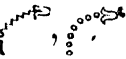


- | | | | |
|-----|---|--------------------|--|
| 19. |  | <i>Šu</i> | the god Shu |
| 20. |  | <i>Rā-usr-Maāt</i> | god Rā as the mighty one of Maāt |
| 21. |  | <i>Rā</i> | the god Rā wearing the white crown |
| 22. |  | <i>Rā</i> | Rā holding sceptres of the horizons of the east and west |
| 23. |  | <i>Rā</i> | Rā holding the sceptre † |
| 24. |  | <i>Rā</i> | Rā wearing disk and uraeus and holding † |
| 25. |  | <i>Rā</i> | Rā wearing disk and uraeus |
| 26. |  | <i>Ieru</i> | Horus (or Rā) wearing White and Red crowns |
| 27. |  | <i>Rā</i> | Rā wearing disk and holding symbol of "life" |
| 29. |  | <i>Rā</i> | Rā wearing disk, uraeus and plumes, and holding sceptre |
| 31. |  | <i>Set</i> | the god Set |
| 32. |  | <i>Anpu</i> | the god Anubis |
| 33. |  | <i>Tekuti</i> | the god Thoth |
| 36. |  | <i>Khnemu</i> | the god Khnemu |
| 37. |  | | |
| 38. |  | | |
| 39. |  | <i>Hāpi</i> | the Nile-god |



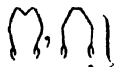














40.  *Auset* (or *Ast*) Isis holding papyrus sceptre
41.  *Auset* (or *Ast*) Isis holding symbol of "life"
42.  *Auset* (or *Ast*) Isis holding papyrus sceptre
45.  *Nebt-het* Nephthys holding symbol of "life"
51.  *Nut* the goddess Nut
52.  *Sešeta* the goddess Sesheta
53.  *Usr-Maāt* the goddess Maāt with sceptre of strength
54.  } *Muāt* the goddess Maāt
55.  }
58.  *Ānket* the goddess Ānket
62.  *Bast* the goddess Bast
63.  *Seḫet* the goddess Sekhet
64.  *Un* the hare-god Un
65.  }
66.  *Mehit* the goddess Mehit
67.  *Šeta* a deity
68.  *Seher* a god who frightens, terrifies, or drives away


















69.		<i>Scher</i>	see No. 68
70.			
71.		<i>Bes</i>	the god Bes
73.			
74.		<i>keperà</i>	the god Khepera















4. MEMBERS OF THE BODY.

1.		<i>tep, tata</i>	the head, the top of anything
3.		<i>her, hrà</i>	the face, upon
5, 6, 7.	  	<i>sent, ušer</i>	the hair, to want, to lack
8.		<i>šere (?)</i>	a lock of hair
9.		<i>gabes</i>	the beard
10.		<i>mer, maa, àri</i>	the right eye, to see, to look after something, to do
11.		—	the left eye
12.		<i>maa</i>	to see
13.		—	an eye with a line of stibium below the lower eye-lid
14.		<i>rem</i>	an eye weeping, to cry
15.		<i>‘ān</i>	to have a fine appearance



- | | | | |
|---------|---|-------------------|---------------------------------------|
| 16. |  | <i>merti, maa</i> | the two eyes, to see |
| 17. |  | <i>ufat</i> | the right eye of Rā, the Sun |
| 18. |  | <i>ufat</i> | the left eye of Rā, the Moon |
| 19. |  | <i>ufatti</i> | the two eyes of Rā |
| 20. |  | <i>tebh</i> | an <i>utchat</i> in a vase, offerings |
| 23. |  | <i>ār</i> | the pupil of the eye |
| 24. |  | <i>tebh</i> | two eyes in a vase, offerings |
| 25. |  | <i>ām</i> | eyebrow |
| 26. |  | <i>mester</i> | ear |
| 28. |  | <i>xent</i> | nose, what is in front |
| 29. |  | <i>re</i> | opening, mouth, door |
| 30. |  | <i>septi</i> | the two lips |
| 31. |  | <i>sept</i> | lip raised shewing the teeth |
| 32. |  | <i>art</i> | jawbone with teeth |
| 33. |  | <i>tef, atet</i> | exudation, moisture |
| 35, 36. |  | <i>met</i> | a weapon or tool |
| 37. |  | <i>aat, pest</i> | the backbone |


















38.  *šāt* the chine
39.  *menā* the breast
- 40, 41.  } *seχen* to embrace
44.  }
42.  } *ān, ām* not having, to be without, negation
47.  }
46.  *ka* the breast and arms of a man, the double
49.  }
50.  } *ser, fesser* hands grasping a sacred staff, something holy
51.  *χen* hands grasping a paddle, to transport, to carry away
52.  *āba, āḥa* arms holding shield and club, to fight
54.  *uten* to write
58.  *χu* hand holding a whip or flail, to be strong, to reign
59.  *ā, t̄ā* hand and arm outstretched, to give
62.  *meḥ, ermen* to bear, to carry
63.  *t̄ā* to give
65.  *mā* to give


















66.  *mā, henk* to offer
67.  — to offer fruit
68.  *nini* an act of homage
69.  *next* to be strong, to shew strength
72.  *xerp* to direct
- 73, 76.  *tet* hand
74.  *sep* to receive
77.  *kep* to hold in the hand
82.  *am* to clasp, to hold tight in the fist
- 84, 85.  *tebā* finger, the number 10,000
-  *meter, āq* to be in the centre, to give evidence
86.  } *ān* thumb
87.  }
88.  *maā* a graving tool
90.  *baḥ, met, tai, ka* phallus, what is masculine, husband, bull
91.  *utet* to beget
- 92, 93.  *sem, tesem* . .

94.  *ḫerui* male organs
95.  *hem* woman, female organ
96.  *i* to go, to walk, to stand
98.  *ān, hem* to go backwards, to retreat
99.  *uār, ret, ment* to flee, to run away
100.  *teha* to invade, to attack
101.  *ker* to hold, to possess
102.  *q* a knee
103.  *b* a leg and foot
105.  *āb* arm + hand + leg
106.  *teb* hand + leg
107.  *āb* horn + leg
109.  *hā* piece of flesh, limb
111.  *hā* piece of flesh, limb

















5. ANIMALS



















1.  *sesem* } horse
2.  *nēfer* }

3.		<i>âh, ka</i>	ox
6.		<i>kaut</i>	cow
13.		<i>bâ</i>	calf
14.		<i>âu or âu</i>	calf
15.		<i>ba</i>	ram
16.		<i>ba</i>	Nubian ram of Amen
17.		<i>âr</i>	oryx
19.		<i>sah</i>	oryx, the transformed body, the spiritual body
22.		<i>χen</i>	a water bag
23.		<i>âa</i>	donkey
24.		<i>uher (?)</i>	dog
25.		<i>âmhet</i>	ape
29.		—	the ape of Thoth
31.		—	ape wearing Red crown
32.		—	ape bearing <i>utchat</i> or Eye of the sun
36.		<i>ma</i>	lion
38.		<i>l, r, ru, re</i>	lion couchant


















43.  *xerefu,*
akeru the lions of Yesterday and To-day
44.  *neb*
47.  *mau* cat
49.  *sab* jackal, wise person
52.  — the god Anubis, the god Ap-uat
55.  *seseta*
56.  *xex* a mythical animal
57.  — wild boar
58.  *un* a hare
59.  *ab* elephant
61.  *apt* hippopotamus
62.  *xeb* rhinoceros
63.  *rer* pig
65.  *ser* giraffe
66.  *set* the god Set, what is bad, death, etc.
68.  *set* the god Set
69.  *pennu* rat














5. MEMBERS 'OF ANIMALS.


















3.		<i>ah</i>	ox
4, 5.		<i>xent</i>	nose, what is in front
6.		<i>xex</i>	head and neck of an ox
8.		<i>sefit</i>	strength
9.		—	head and neck of a ram
12.		<i>sesa</i>	to be wise
14.		<i>peh</i>	head and neck of a lion, strength
		<i>pehti</i>	two-fold strength
16.		<i>ha</i>	head and paw of lion, the forepart of anything, beginning
21.		<i>set</i>	. . . . .
22.			
24.			
30.		<i>at</i>	hour, season
33.		<i>ap</i>	the top of anything, the forepart
35.		<i>aat</i>	rank, dignity
37.		<i>apt renpet</i>	opening of the year, the new year











41.  *āb* horn, what is in front
44.  *ābeḥ* tooth
45.  *ābeḥ* tooth
46.  *āten, mesfer* to do the duty of someone, vicar, ear, to hear
47.  *peḥ* to attain to, to end
49.  *xepeš* thigh
51.  
52.  *nem, uhem* leg of an animal, to repeat
53. 
54.  *kep* paw of an animal
- 55, 56. ,  skin of an animal
57.  
59.  skin of an animal, animal of any kind
60.  *sat* an arrow transfixing a skin, to hunt
63.  *uā, āu* bone and flesh, hair, progeny

7. BIRDS.







- | | | | |
|-----|---|--------------------------|---|
| 1. |  | <i>a</i> | eagle |
| 2. |  | <i>maa</i> | eagle + sickle |
| 3. |  | <i>ma</i> | eagle +  |
| 4. |  | } <i>ti, neh</i> | a bird of the eagle class? |
| 6. |  | | |
| 7. |  | | |
| 8. |  | <i>Heru</i> | hawk, the god Horus, god |
| 9. |  | <i>bak</i> | hawk with whip or flail |
| 10. |  | <i>Herui</i> | the two Horus gods |
| 11. |  | <i>Heru</i> | Horus with disk and uraeus |
| 12. |  | <i>Heru</i> | Horus wearing the White and Red crowns |
| 13. |  | <i>Heru nub</i> | the "golden Horus" |
| 15. |  | <i>neter</i> | god, divine being, king |
| 16. |  | <i>ament</i> | the west |
| 21. |  | <i>Heru sam
taui</i> | "Horus the uniter of the two
lands" |
| 22. |  | <i>Heru-Sept</i> | Horus-Sept |







24.  *xu*
28.  *āxem, āšem* sacred form or image
29.  *Heru-suti* Horus of the two plumes
30.  *mut, ner* vulture
33.  — the vulture crown and the uraeus crown
- 36, 43.  *m* owl
38. 
39. to give
40. 
41. *mer*
42.  *embah* before
45.  *teḥuti* ibis
46.  *qem* to find
47.  *ham* to snare, to hunt
- 48, 51.  *Teḥuti* the god Thoth
53. *ba* soul
54. *baiu* souls

55.		<i>bak</i>	to toil, to labour
58.		<i>xu</i>	a spirit, or the intelligence personified
60.		<i>bennu</i>	a bird identified with the phoenix
61.		<i>bāh</i>	to flood, to inundate
63.		<i>uša</i>	to make fat
64.		<i>tešer</i>	red
65.		<i>tefa</i>	bread, cake, food
66.			
67.		<i>sa</i>	goose, son
69.		<i>tefa</i> (?)	food
70.		<i>šet</i>	to make to shake with fear, to tremble
71.		<i>āq</i>	duck, to go in
72.		<i>hetem</i>	to destroy
73.		<i>pa</i>	to fly
75.		<i>xen</i>	to hover, to alight
77.		<i>qema, ʾen</i>	to make, to lift up, to distinguish
78.		<i>teb</i>	.....













79.		<i>ur</i>	swallow, great
80.		<i>serâu</i>	sparrow, little
81.		<i>ti</i>	a bird of the eagle kind
82.		<i>rexit</i>	intelligent person, mankind
83.		<i>u</i>	chicken
87.		<i>ta</i>	.....
88.		} <i>seš</i>	birds' nest
90.			
91.		<i>sent</i>	dead bird, fear, terror
92.		<i>ba</i>	soul













8. PARTS OF BIRDS.

1.		<i>sa, apt</i>	goose, feathered fowl
3.		<i>ner</i>	head of vulture
4.		<i>pek</i>	.....
8.		<i>xu</i>	head of the <i>bennu</i> bird
9.		<i>rex</i>	.....
10.		<i>amax</i>	eye of a hawk





11.  *tenk* wing, to fly
13.  *su, mañ* feather, what is right and true
17.  *ermen* to bear, carry
18.  *śa* foot of a bird
20.  — to cut, to engrave
21.  *sa* son, with \ominus *t* daughter





9. AMPHIBIOUS ANIMALS.

1.  *set* turtle, evil, bad
2.  *ās* lizard, abundance
4.  *at, seqa* crocodile, to gather together
-  *āi, henti* prince
- 5, 6. ,  *at* crocodile
7.  *Sebek* the god Sebek
8.  *qam* crocodile skin, black
9.  *Heqt* the goddess Heqt
10.  *hefen* young frog, 100,000
11.  | *ārā*
16.  | serpent, goddess







- | | | |
|-----|--|---|
| 14. |  | } <i>Mehent</i> the goddess <i>Mehent</i> |
| 15. |  | |
| 19. |  | <i>atur</i> shrine of a serpent goddess |
| 22. |  | <i>hef, fent</i> worm |
| 24. |  | <i>Āpep</i> the adversary of Rā, Apophis |
| 25. |  | <i>t, tet</i> serpent, body |
| 27. |  | <i>met</i> |
| 30. |  | <i>f</i> a cerastes, asp |
| 31. |  | <i>sef</i> |
| 32. |  | <i>per</i> to come forth |
| 33. |  | <i>āq</i> to enter in |
| 37. |  | <i>ptah</i> to break open |

10. FISH.






- | | | |
|----|---|-----------------------|
| 1. |  | <i>ān</i> fish |
| 3. |  | <i>betu</i> fish |
| 6. |  | <i>sepa</i> centipede |
| 9. |  | <i>nār</i> |

























- | | | | |
|-----|---|--------------|--------------------|
| 10. |  | <i>χa</i> | dead fish or thing |
| 11. |  | } <i>bes</i> | to transport |
| 12. |  | | |
| 14. |  | <i>χept</i> | thigh (?) |
















11. INSECTS.


















- | | | | |
|----|--|--------------------------------------|--|
| 1. |  | <i>net, bāt</i> | bee |
| 3. |  | <i>suten net</i>
(or <i>bāt</i>) | "King of the South and North" |
| 4. |  | <i>χeper</i> | to roll, to become, to come into being |
| 7. |  | <i>āf</i> | fly |
| 8. |  | <i>senehem</i> | grasshopper |
| 9. |  | <i>serq</i> | scorpion |

12. TREES AND PLANTS.



















- | | | | |
|-------|---|--------------|------------------------|
| 1, 2. |   | <i>ām</i> | tree, what is pleasant |
| 6. |  | <i>bener</i> | palm tree |
| 7. |  | | acacia |
| 9. |  | <i>χet</i> | branch of a tree, wood |





















- 13, 14.   *renp, 4er* shoot, young twig, year
- 15; 16, 17.    .
18.  — eternal year
19.  — time
- 20, 21.   *sept* a thorn
22.  *nexeb* shoot, name of a goddess and city
-  *enen* —
24.  *su, suten* king of the South
- 25, 27.   *qemā* south, name of a class of priestess
26.  *res, qemā* south
- 28, 29.   } *res* south
- 30, 31.   } .
33.  *á* feather
-  *i* —
34.  *i* to go
35.  *sexet* plants growing in a field
36.  *ānb* an offering














37. *śā* lotus and papyrus flowers growing;
field
38.  *ī*
40.  *hen* cluster of flowers or plants
- 42, 43.  *ha* cluster of lotus flowers
44.  *meht* the North, the Delta country, the
land of the lotus
45.  *res* the South, the papyrus country
46. .
47.  } *uat* young plant, what is green
48.  }
55.  — flower
58.  *nehem* flower bud
62.  } — lotus flower
63.  }
67.  *un*
68.  *χa* flower
70.  *śen*
- 73, 77.  *ut, ut* to give commands

- 74, 75. ,  *het* white, shining, light
78.  *xesef* an instrument, to turn back
80.  *mes* to give birth
81.  — the union of the South and North
82.  } *beti* barley
83.  }
86.  — grain
88.  } *sen* granary, barn, storehouse
89.  }
90.  } *arp* grapes growing, wine
91.  }
92.  — pomegranate
- 93, 94. ,  } *bener* sweet, pleasant
96. 
98.  *netem* sweet, pleasant




13. HEAVEN, EARTH AND WATER.


















- | | | | |
|---------|---|-----------------|---------------------------------------|
| 1. |  | <i>pet, her</i> | what is above, heaven |
| 2. |  | } <i>kerh</i> | sky with a star or lamp, night |
| 3. |  | | |
| 4. |  | <i>âtet</i> | water falling from the sky, dew, rain |
| 5. |  | <i>gehen</i> | lightning |
| 6. |  | <i>qert</i> | one half of heaven |
| 7. |  | <i>Rā, hru</i> | the Sun-god, day |
| 9. |  | <i>xu</i> | radiance |
| 10, 11. |   | <i>Rā</i> | the Sun-god |
| 13. |  | <i>xu, uben</i> | the sun sending forth rays, splendour |
| 14. |  | <i>Sept</i> | the star Sothis, to be provided with |
| 16. |  | — | the sun's disk with uraei |
| 17. |  | — | winged disk |
| 23, 25. |   | <i>xā</i> | the rising sun |
| 26. |  | <i>paut</i> | cake, offering, ennead of gods |
| 28. |  | <i>sper</i> | a rib, to arrive at |

29.  *āh, āb* moon, month
35.  *šba, tua* star, star of dawn, hour, to pray
36.  *tuat* the underworld
37.  } *ta* land
38.  }
40.  *set (or semt)* mountainous land
41.  — foreign, barbarian
42.  *tu* mountain, wickedness
44.  *χut* horizon
- 45, 46. ,  *hesp, sept* nome
47.  *āteb* the land on one side of the Nile ;
 = all-Egypt
48.  — land
49.  *uat, her* a road, a way
50.  *kes, m* side
- 51, 52. ,  *āner* stone
53.  *šā (?)* sand, grain, fruit, nuts
55.  *n* surface of water, water

		• <i>ma</i>	water
57.		} <i>mer</i>	ditch, watercourse, to love
58.			
60.		<i>ś</i>	lake
61.		<i>sem</i>	to go
62.		—	lake
64.		<i>Amen</i>	the god Amēn
66.		• <i>āa</i>	island
68.		<i>χuti</i>	the two horizons (<i>i. e.</i> , East and West)
69.		<i>peh</i>	swamp, marsh
70.		} •	<i>hemt, bāa</i> metal, iron ore (<i>or</i> copper ore?)
71.			
72.			













14. BUILDINGS.

1.		• <i>uu</i>	town, city
3.		<i>per</i>	house, to go out
6.		<i>per-χeru</i>	sepulchral meals or offerings




7.  *per het* "white house", treasury
8.  *h* . . .
10.  *mer* . . .
- 11, 12.  *het* great house, temple
13.  *hetu* temples, sanctuaries
14.  *neter het* god's house
16.  *het āa* great house
17.  *Nebt-het* Lady of the house; *i. e.*, Nephthys
19.  *Het-Heru* House of Horus, *i. e.*, Hathor
29.  *āhā* great house, palace
32.  *usext* hall, courtyard
36.  *āneb, sebtī* wall, fort
37.  *uhen* to overthrow
41.  — fortified town
43.  *seb* door, gate
44.  *seb* door, gate
45.  *qenb* corner, an official





















48.		<i>hap</i>	to hide
51, 52.			pyramid
53.		<i>texen</i>	obelisk
54.		<i>utu</i>	memorial tablet
55.		<i>uxa</i>	pillar
61.		<i>xaker</i>	a design or pattern
62.		<i>seh, arq</i>	a hall, council-chamber
64.		<i>set heb (?)</i>	festival celebrated every thirty years
65.		<i>heb</i>	festival
67.			double staircase, to go up
68.		<i>xet</i>	staircase, to go up
69.		<i>da</i>	leaf of a door, to open
70.		<i>s</i>	a bolt, to close
71.		<i>as, seb, mes</i>	to bring, to bring quickly
72, 73.		<i>thes</i>	to tie in a knot
74.		<i>ames</i>	.....
75.		<i>Amsu</i>	the god Amsu (or Min?)
76.		<i>qet</i>	.....















15. SHIPS AND PARTS OF SHIPS.

1.  } *uāa, χet* boat, to sail down stream
 2.  }
 5, 6.  *uhā* loaded boat, to transport
 14.  — to sail up stream
 16.  *nef, tau* wind, breeze, air, breath
 19.  *āhā* to stand
 21.  *hem* helm, rudder
 22.  *χeru* paddle, voice
 23.  *sesep*
 61.  *hennu* the name of a sacred boat
 62.  } — boats of the sun
 63.  }




16. SEATS, TABLES, ETC. —









1.  *ast, Auset* seat, throne, the goddess Isis
 2.  *het*
 3.  — seat, throne

5, 6.	 	<i>aus</i>	. . . . .
7.		} <i>ster</i>	to lie down in sleep or death
8.			
9.		<i>s</i>	. . . . .
11.		<i>sem, sešem</i>	. . . . .
12.		—	clothes, linen
15.		<i>serer</i>	. . . . .
16.		<i>hetep</i>	table of offerings
19.		<i>xer</i>	what is under, beneath
20, 22.		} —	funeral chest, sarcophagus
23, 24.			
25.		<i>aat</i>	zone, district
27.		<i>teb</i>	to provide with
28, 29.	 	<i>in</i>	pillar, light tower (?)
30.		<i>hen</i>	. . . . .
31, 33.		<i>as</i>	. . . . .
36.		} <i>nem</i>	squeezing juice from grapes, the god Nemæ
37.			









38.  } *metter* to use violence
 39.  }
 41.  } *ses* linen, clothing, garments
 43.  } *urs* pillow
 44.  } *un-hrà* mirror
 45, 46.  ,  } *serit, xaibit* fan, shadow
 47.  } *māxa* scales, to weigh
 50.  } *utā* to balance, to test by weighing
 51.  }
 52, 53, 54.  } *u0es, res* to raise up, to wake up
 55.  }
 57.  } *maāt* a reed whistle, what is right
 58.  } *āat* standard


















• 17. TEMPLE FURNITURE.



















2.  } *χaut* altar
 4.  } — fire standard
 13.  } *neter* axe or some instrument used in the performance of magical ceremonies

- | | | | |
|-----|---|-------------------|---|
| 16. |  | <i>néter xert</i> | the underworld |
| 18. |  | <i>tet</i> | the tree-trunk that held the dead body of Osiris, stability |
| 20. |  | <i>sam</i> | to unite |
| 22. |  | <i>sen</i> | brother |
| 23. |  | <i>sen</i> | |
| 26. |  | <i>ab</i> | the left side |
| 28. |  | <i>am</i> | to be in |
| 29. |  | <i>Sešeta</i> | name of a goddess |














18. CLOTHING, ETC.









- | | | | |
|-----|---|---------------|---------------------------------|
| 1. |  | <i>meh</i> | head-gear |
| 7. |  | <i>xepers</i> | helmet |
| 8. |  | <i>het</i> | the White crown of the South |
| 9. |  | <i>res</i> | the South land |
| 11. |  | <i>teser</i> | the Red crown of the North |
| 12. |  | <i>meht</i> | the North land |
| 13. |  | <i>sexet</i> | the White and Red crowns united |
| 14. |  | <i>u, saā</i> | cord, one hundred |

17.		<i>šuti</i>	two feathers
18.		<i>atef</i>	plumes, disk and horns
20.			
24.		<i>meḥ</i>	crown, tiara
25.		<i>useḫ</i>	breast plate
26.			
28.		<i>āah</i>	collar
29.		<i>sat</i>	garment of network
30.		<i>šent</i>	tunic
32.		<i>ḥebs</i>	linen, garments, apparel
34.		<i>mesen</i>	
36.		<i>mer, nes</i>	tongue, director
38.		<i>tebt</i>	sandal
39.		<i>šen, ḫetem</i>	circle, ring
41.		<i>temt, temt</i>	to collect, to join together
42.		<i>ḥet</i>	buckle
43.		<i>ānḫ</i>	life









45.		<i>schaut</i>	a seal and cord
46.		<i>menût</i>	an instrument worn and carried by deities and men
47.		<i>kep</i>	. . . . .
48.		<i>âper</i>	to be equipped
50.		<i>xerp</i>	to direct, to govern
52.		<i>sexem</i>	to be strong, to gain the mastery
56.		<i>âment</i>	the right side
59.		<i>xu</i>	fly-flapper
60.			
61.		<i>Abt</i>	the emblem containing the head of Osiris worshipped at Abydos
62.		<i>heq</i>	sceptre, to rule
64.		<i>uas</i>	sceptre
65.		<i>Uast</i>	Thebes
66.		<i>usr</i>	strength, to be strong
73.		<i>âmes</i>	name of a sceptre
74.		<i>xu</i>	flail or whip
76.		<i>Beb</i>	the firstborn son of Osiris
77.		<i>sexer</i>	fringe (?)

19. ARMS AND ARMOUR.








1.		<i>āam, neḥes, } qema, tebā }</i>	foreign person, to make, finger
		<i>ūq</i>	what is opposite, middle
3.		<i>ur</i>	.....
		<i>seṭeb, seṭeb</i>	what is hostile
7, 8.		<i>qeh</i>	axe
9.		<i>ṭep</i>	the first, the beginning
10.		<i>ḫepes</i>	scimitar
11.		<i>ḫaut</i>	knife
12.		<i>k</i>	knife
13.		<i>qet</i>	dagger
14, 15.	 , 	<i>tes</i>	knife
19.		<i>nemmet</i>	block of slaughter
20.		<i>sesem</i>	.....
21.		<i>pet</i>	bow
25.			
26.		<i>ḫent</i>	the front of any thing

28.		<i>pet</i>	to stretch out, to extend
33.		<i>set</i>	arroy, to shoot
38.		<i>sa</i>	the side or back
41.		<i>āa</i>	great
42.		<i>sun</i>	arrow
43.		<i>χα</i>	body
45.		<i>urit</i>	chariot
46.			







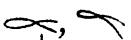

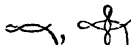
20. TOOLS, ETC.


















1.		<i>m</i>	. . . . .
2.		<i>tāt</i>	emanation
3.		<i>setep</i>	to select, to choose
4.		<i>en</i>	adze
5.			
7.		<i>hu</i>	to fight, to smite
8.		<i>ma</i>	sickle
9.		<i>maā</i>	sickle cutting a reed (?)






12.		<i>mer, hen</i>	to love
13.		<i>heb, ar, per</i>	to plough, hall, growing things
14.		<i>tem</i>	to make perfect, the god Temu
15.		<i>bât</i>	miraculous, wonderful
18.		<i>sa</i>	.....
19.		0	.....
20.		—	metal
21.		<i>ta</i>	fire-stick (?)
26.		<i>menx</i>	good, to perform
28.		<i>hemt</i>	workman
29.		<i>āba</i>	to open out a way
31.		<i>ab, (āb, āb,) mer</i>	disease, death
35.		<i>net</i>	to break
38.		<i>uā</i>	one
40.		<i>Net</i>	the goddess Neith
42.		<i>ses, sems</i>	to follow after, follower
45.		<i>qes</i>	bone

- | | | | |
|-----|---|------------------|----------------|
| 47. |  | <i>saḥ</i> | estate, farm |
| 48. |  | | |
| 49. |  | <i>ḥāp</i> | to hide away |
| 50. |  | <i>nub</i> | gold |
| 53. |  | <i>ḥet</i> | silver |
| 54. |  | <i>uasm, smu</i> | refined copper |
| 55. |  | <i>seḫet</i> | fowler's net |












21. CORDWORK, NETWORK.


















- | | | | |
|---------|---|----------------------|----------------------------|
| 1. |  | <i>u, šaū</i> | cord, one hundred |
| 2. |  | <i>sta</i> | to pull, to haul along |
| 5. |  | <i>āu, īu, fu.</i> | to be long, extended |
| |  | <i>īmax</i> | piḥus, sacred |
| 6. |  | <i>šes, qes, qeb</i> | to fether, linen bandage |
| 8. |  | | |
| 9, 10. |  | | to unfasten, book, writing |
| 13. |  | <i>ārḡ</i> | to bring to the end |
| 15, 16. |  | <i>meh</i> | to fill |



- | | | | |
|-----|---|--------------|--------------------------------------|
| 17. |  | <i>sešet</i> | to gain possession of |
| 21. |  | } | <i>āt</i> part of a towler's net |
| 22. |  | | |
| 23. |  | <i>sen</i> | circuit |
| 25. |  | <i>sent</i> | outline for foundation of a building |
| 26. |  | <i>ua</i> | magical knot (?) |
| 27. |  | <i>rut</i> | plant, growing things |
| 28. |  | } | <i>sa</i> amulet, protection |
| 29. |  | | |
| 30. |  | <i>h</i> | rope |
| 31. |  | <i>her</i> | <i>h + r</i> |
| 32. |  | <i>hā</i> | <i>h + ā</i> |
| 34. |  | } | <i>sek</i> |
| 35. |  | | |
| 37. |  | <i>uah</i> | to place, be permanent |
| 39. |  | <i>uten</i> | offerings |
| 40. |  | <i>tēben</i> | to go round about |

41.  *rer, pexer, teben* } to go round about
43.  0 (*th*)
44.  0et (?) to take possession of
45.  *ut* to bandage, substance which has a strong smell
46.  *set* flowing liquid

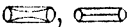
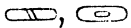









22. VESSELS.

1.  } name of a city and of a goddess
2.  } *Bast*
4.  *hes* to sing, to praise, to be favoured
5.  *qebk* cold water, coolness
6.  *hen* king, majesty, servant
7.  *neter hen* divine servant, priest
8.  } *Xent* what is in front
9.  }
11.  . *xnem* to unite, to be joined to
14.  *art* milk
17.  *tex* unguent



20.  *ārp* wine
21.  *nu, qet, net* liquid
22.  *ān* to bring
23.  *āb* heart
25.  *āb,*
 26, 27.  *āāb* } to be clean, ceremonially pure
29.  *mā* as, like
31.  *hent, āb, useχ* mistress, lady, broad
33.  *ta* cake, bread
- 37, 38.  *χet* fire
39.  *ba* bowl containing grains of incense on fire
40.  *ter* * bowl containing fruit (?)
41.  *k* libation vase
43.  *neb* lord, all, bowl
44.  *k* flat bowl with ring handle
49.  *heb* } festival
50.  *heb* }









53.		}	<i>ât, beti</i>	grain, barley and the like
55.				

23. OFFERINGS.

1, 2.		}	<i>ta</i>	bread, cake
3, 4.				
5, 6.				
10.		<i>-paut</i>		bread, cake
		<i>•paut</i>		company of nine gods
14.		<i>sep</i>		time, season
17.		<i>χ</i>		a sieve
22.		<i>!ā</i>		to give
23.		<i>fer</i>		• • • • •
24.		<i>χemt</i>		bronze
		<i>ta</i>		• • • • •














24. MUSICAL INSTRUMENTS, WRITING MATERIALS, ETC.

1.		<i>ān</i>	writing reed, inkpot and palette, to write, to paint
2.		<i>šāt</i>	a papyrus roll, book

- | | | | |
|-----|---|-------------------|------------------------------|
| 3. |  | <i>mesen</i> | |
| 5. |  | <i>hes</i> | to play music |
| 6. |  | <i>sesés</i> | sistrum |
| 8. |  | | |
| 9. |  | <i>nefer</i> | instrument like a lute, good |
| 10. |  | <i>Nefer-Temu</i> | the god Nefer-Temu |
| 11. |  | <i>sa</i> | syrinx, to know |
| 12. |  | <i>men</i> | to abide |

25. LINE CHARACTERS, ETC.

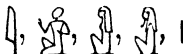

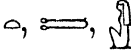



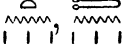
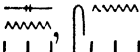
- | | | | |
|-------|-------|--------------|---|
| 1. | \| | <i>uā</i> | one |
| 2, 4. | \|\|\|, \| — |  | sign of plural |
| 5. | \\ | <i>ui</i> | sign of dual |
| 7. | × | <i>ses</i> | to split |
| 9. | ∩ | <i>met</i> | ten, ∩∩ = <i>faut</i> twenty, ∩∩∩ = <i>māb</i> thirty |
| 10. | 𐎎, 𐎏 | <i>herit</i> | fear, awe |
| 11. | 𐎎 | <i>ten</i> | to split, to separate |
| 12. | ∩ | <i>t</i> | cake |

14.  *tet* what is said
-  *ki tet* ("another reading", i. e., variant reading)
15.  *gen, set, at* boundary, border
19.  *ren* name
20.  *sen* to depart
22.  *seger* captive
25.  *ript* part of a palace or temple
27.  *per, at, beti* grain, wheat, barley
- 29, 30. ,  *nem*
- 38, 40. ,  *p* door
46.  *kes* side, half
-



CHAPTER V.

PRONOUNS AND PRONOMINAL SUFFIXES.

The personal **pronominal suffixes** are :—

Sing. 1.		Ā
„ 2. m.		K
„ 2. f.		T, TH (Θ)
„ 3. m.		F
„ 3. f.	— or 	S
Plur. 1.		N
„ 2.		TEN, ΘEN
„ 3.		SEN

The following examples illustrate their use :—

	<i>ba-ā</i>	my soul
	<i>sexet-k</i>	thy field

	<i>emmā-t</i>	with thee
	<i>šut-f</i>	his shade
	<i>metet-s</i>	her words
	<i>ā teṭ en-n</i>	what was said by us
	<i>nut-ten</i>	your cities
	<i>ḥāti-sen</i>	their heart.

These suffixes, in the singular, when following a word indicating the noun in the dual, have the dual ending *u i* added to them; thus *mertī-fi* "his two eyes"; *mutī-fi* "his two serpent mothers"; *āui-fi* "his two arms"; *reṭui-fi* "his two legs".

The forms of the pronouns are :—

I. Sing. 1.		UÁ
„ 2. m.		TU, ΘU
„ 3. m.		SÚ
„ 3. f.		SET
Plur. 1.		N
„ 2.		TEN, ΘEN
„ 3.		SEN

II	Sing. 1.			NUK, ANUK
	„ 2. m.			ENTEK, ENTUK
	„ 2. f.			ENTET, ENTUT
	„ 3. m.			ENTEF, ENTUF
	„ 3. f.			ENTES, ENTUS.

Plur. 1. (wanting)

„ 2.			ENTETEN, ENTUTEN
„ 3.			ENTESEN, ENTUSEN.

The following are examples of the use of some of these :—


1.				
	ānuk	paik	sen	śerāu
	I	thy	brother	younger.

2.					
	ās	ben	ānuk	taik	māu
	Behold,	not [am]	I	thy	mother?







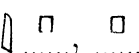
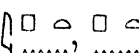
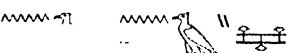


3.						
	entek	smen	her	āuset	en	ātef

Thou [art] stablished upon the seat of the divine father.

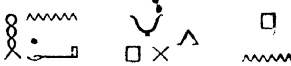
4. 
entef sesem - wi
 He leadeeth me.

5. 
tet en sen an hen-f entaten ax
 Said to them his majesty, ye [are] what?


The demonstrative pronouns are :—

Sing. m.		PEN	this
" f.		TEN	this
" m.		PEF, PEFA	that
" f.		TEF, TEFA	that
" m.		PA	this
" f.		- TA	this.
Plur. in.		* APEN, PEN	these
" f.		APTEN, PETEN	these
		NEFA	those
"		NA	these
		PAU	these.

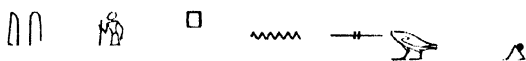
The following are examples of the use of these :—

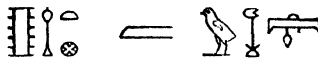
1. 
henā *āp* *pen*

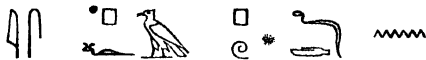
With messenger this.

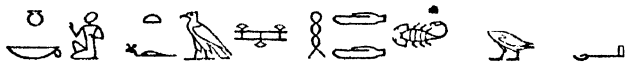
2. 
hes - *sen* *em* *hetu* *nu* *sāt* *ten*

They shall recite the chapters of book this.

3. 
ās *ser* *pef* *en* *Sa* *sper* *er*
 Behold, prince that of Sais went forth to



Aneb-hetef *em* *uxa* .
 Memphis in the night.


4. 
ās *pefa* *pu* *tet* *en* *setem*
 Behold, that which is said to the listener[s].

5. 
nuk *tefa* *hetef* *sat* *Rā*
 I [am] that scorpion the daughter of Rā.

6. 
 ämmā - tu t ämū-ä en ta

Grant thou that I may eat the

- 
 maāst en pai àh
 liver of this ox.


7. 
 erfā - nū hekau āpen

May be given to me words of power these.

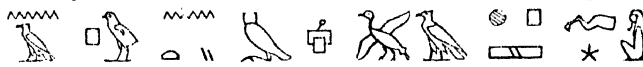
8. 
 ān āq qemtu - k em
 Not shall enter thy disasters into

- 
 at - ā apten

my members these.

9. 
 āhā - bā erek mā nefa Ausärtiu

Thou art standing like these divine Osiris beings.

10. 
 na pu enti em-sa pa xepes
 These are who[are] behind the Thigh.

11.
•pau setem en, neteru
these heard of the gods.

Other words for "this" are *ennu*, and *enen*, and they are used thus:—

1. *ennu* *ennui* *en pet*
 This canal of heaven.

2. *tā - k* *maat-i* *enen* *xeper*

Grant thou [that] I may see this [which] happeneth


- em* *maat - k*
 in thine eye.

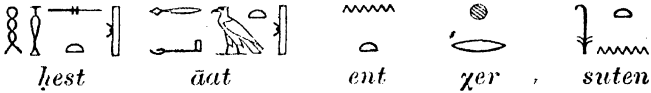
The **relative pronouns** are *i* and *ent*, or *enti* or *entet*, and they are used thus:—

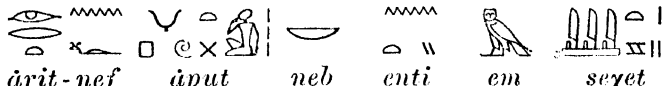
1. *xu* *benru* *ast* *i*

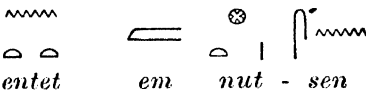
Glorious things [and] mighty deeds • many which


- ari-f* *em* *suten*
 he did as king.













2. 
au *ementuf* *à* *firi-tu* *nef* *hebsu* ,
 It was he who made for him clothes.

3. 
hest *aat* *ent* *zer* , *suten*
 Favour great which [he had] with the king.

4. 
arit-nef *aput* *neb* *enti* *em* *sexet*
 He did errand every which [was] in the fields.

5. 
entet *em* *nut - sen*
 Which [was] in city their.

The **reflexive pronouns** are formed by adding the word  *tes* to the pronominal suffixes thus :—

		<i>tes-a</i>	myself
		<i>tes-k</i>	thyself
		<i>tes-t</i>	thyself (fem.)
		<i>tes-f</i>	himself
		<i>tes-s</i>	herself
		<i>tes-sen</i>	themselves.

Examples of the use of these are:—

1. *i - nà* *nef-à* *fet-à* *fes-à*

I have come, and I have avenged my body my own.

2. *sufa - kuà* *mà* *sufa - k*

I have made myself strong as thou hast made









tu fes-k
strong thyself.

3. *em ān* *neter tesef*.









In the writing of the god himself.

4. *ānuu - f* *nek* *sūt* *en*
He writeth for thee the Book of

sensen *em tebāu-f* *tesef*
Breathings with his fingers his own.

5.        
fet ta netert , em re - s fes. - s

Speaketh the goddess with her mouth her own.

6.        
zer - sen her hrâ - sen .em ta

They fall down upon face their . . . in land

 
fes - sen

their own.

CHAPTER VI.

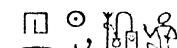
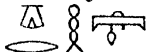
NOUNS.


Nouns in Egyptian are either masculine or feminine. Masculine nouns end in U, though this characteristic letter is usually omitted by the scribe, and feminine nouns end in T. Examples of the masculine nouns are :—


 *hru* day


 *anu* scribe

 *kerhu* night,

but these words are just as often written  and . Other examples are :—

 *ap* envoy

 *qeres* sepulchre

 *neter* god

 *re* chapter, mouth.

Examples of feminine nouns are :—

	<i>sāt</i>	book
	<i>pet</i>	heaven
	<i>seḫet</i>	field
	<i>sebḫet</i>	pylon
	<i>netert</i>	goddess
	<i>tēpt</i>	boat.

Masculine nouns in the plural end in U or IU, and feminine nouns in the plural in UT, but often the T is not written ; examples are :—

	<i>ānxīu</i>	living beings
	<i>āsemu</i>	the forms in which the gods appear
	<i>hau</i>	people who live in the Delta.
	<i>sbau</i>	doors
	<i>suteniu netiu (or bātiu)</i>	Kings of the South and North
	<i>hemut</i>	women
	<i>satut</i>	daughters
	<i>meḫut</i>	offerings
	<i>āusut</i>	places.

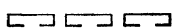
The oldest way of expressing the **plural** is by writing the ideograph or picture sign three times, as the following examples taken from early texts will shew:—



ret legs



χu spirits



per houses, habitations



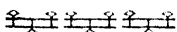
hemut women





nut cities



sexet fields







uat ways, roads.

Sometimes the picture sign is written once with three dots,  or , placed after it thus:—



χu spirits

The three dots or circles  afterwards became modified into  or , and so became the common sign of the plural.



Words spelt in full with alphabetic or syllabic signs are also followed at times by :—




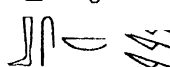
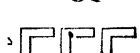


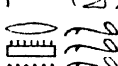
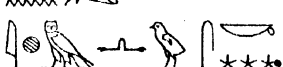




reθ men







hunut young women

	<i>urâu</i>	great ones
	<i>šerru</i>	little ones.

The plural is also expressed in the earliest times by writing the word in alphabetic or syllabic signs followed by the determinative written thrice :—

	<i>hât</i>	hearts
	<i>besek</i>	intestines
	<i>ârrt</i>	abodes
	<i>gesu</i>	bones
	<i>seteb</i>	obstacles
	<i>ermen</i>	arms
	<i>âxemu-seku</i>	a class of stars
	<i>sexet</i>	fields
	<i>seb</i>	stars
	<i>petet</i>	bows
	<i>tâm</i>	sceptres.

In the oldest texts the **dual** is usually expressed by adding UI or TI to the noun, or by doubling the

picture sign thus :—  the two eyes,  the two ears,  the two hands,  the two lips, and the like. Frequently the word is spelt alphabetically or syllabically and is determined by the double picture sign, thus :—



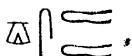
the two divine souls




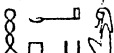

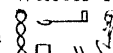
the double heaven, *i. e.*, North and South



the two sides




the two lights.

Instead of the repetition of the picture sign two strokes,  were added to express the dual, thus  *Ĥap*, the double Nile-god. But in later times the two strokes were confused with , which has the value of *I*, and the word is also written ; but in each case the reading is *Ĥapui*. The following are examples of the use of the dual :—

1.      
arit - nef texenui urui em mat

He made two obelisks great of granite.


2.      
pa texenui urui
 The two obelisks great.

3. 
nefer hrà em suti urui

Beautiful of face with two plumes great.

4. 
er àmtu bepxenti urti

Between the two pylons great.


5. 
Baxi-fi pui en àmu Tetet
 His double soul that which [is] in Tattu (Busiris).


6. 
bavi her-àb tafui

The divine souls within the two divine Tchafui.

7. 
bavi-fi her-àbui tafui ba

His double soul within the two Tchafui [are] the soul

- 
pu en Rā ba pu en Ausār
 of Rā, [and] the soul of Osiris.

8. 
xā - kuà em sati - òen
 I have risen as two daughters your.

9. *anet* *hrâu - 9en* *Rehti* *Senti*

Homage to you [ye] two opponents, [ye] two sisters,



Merti
[ye] two Mert goddesses.








10. *tep* *āui* *senti* *k*


Upon the two hands of thy two sisters.











CHAPTER VII.






THE ARTICLE.

The definite article masculine is  or  
PA, the feminine is  TA, and the plural is
 NA or   NA EN; the following examples
will explain the use of the article.

1.               
na pu enti em-sa pa xepes
Those are who [are] behind the star Thigh

  
em pet
in heaven.

2.        
pa bes en sešet lnā pa
The flame of fire and the

    
uat en oehent
tablet of crystal.

3.
nuk pa ba en ta ẖat āāt
 I [am] the Soul of the Body great.

4.
rex kuā ren en pa neter
 I know the name of the god[s]

- XLII en uneniu ẖenā - k*
 forty-two who exist with thee.







5.
nefer pa stimu em ta āuset
 Good [is] the grass in the place







- ment*
 such and such.









6.
ta ẖen en paif sen āa
 The wife of his brother elder











- āu - tu ẖems ẖer nebt - set*
 she was sitting at her hair.¹

¹ I. e., she was sitting dressing her hair.








7.    |    |
na *šeršeru* *en* *p[a]* *āšet*
 The winds (air) of the acacia tree





    |   |
šeps *en* *Annu*
 venerable of Annu.

8.   |   |   |   |
āu-f *her* *ḫatbu* *taif* *hemt*
 He slew his wife,









  |   |   |   |   |
āu-f *her* *ḫaā* - *set* *na* *en* *āu*
 he threw her [to] the dogs.








9.    |   |   |   |
un *ān* *pa* *sti* *her* *ḫeperu* *em*
 The smell became in









   |   |   |
na *en* *ḫesbu* *en* *Āa-perti*
 the garments of Pharaoh.









The masculine indefinite article is expressed by   *uā en*, and the feminine by   *uāt*

en; the words *uā en* and *uā en* mean, literally, "one of". Examples are:—










1.        
qet - *nef* *uā* *en* *bexennu* *em*
 He built a house with

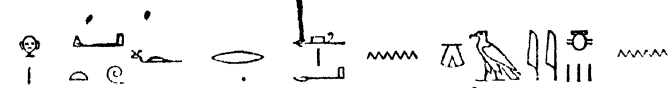
      
tet - *f* *em* *ta* *ānt* *pa* *ās*
 his own hand in the valley of the cedar.

2.        
āu-f *her* *ān* *uā* *en* *sfent* *keśā*
 He brought a knife [for cutting] reeds.

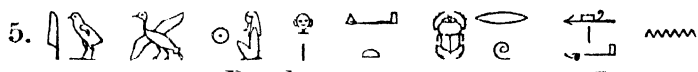
3.        
āx *qet* - *k* *uā* *en* *set* *hemt*
 O fashion thou a wife

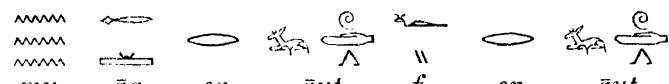
   
en *Bātau*
 for Batau.

4.         
xer *ār* *āu-k* *gem* - *f* *emtuk*
 When thou findest it, thou shalt


her *tātu-f* *er* *uā* *en* *kai* *en*
put *it* *into* *a* *pot* *of*


nu *qcbh* *ka* *ānχ* : *ā*
water *cold, [and]* *verily* *I shall live.*

5. 
āu *pa* *Rā* *her* *tāt* *xeperu* *nū* *en*
The Rā *caused* *to become* *a*


nu *āa* *er* *āut* *f* *er* *āut*
stream *great* *between* *him [and]* *between*


paif *sen* *āa*
his *brother* *elder.*

1


































































From the union of the definite article with the personal suffixes is formed the following series of words:—

MASCULINE.

















































pai-ā

FEMININE.


tai-ā

  	<i>pai-k</i>	   	<i>tai-k</i>
   	<i>pai-t</i>	  	<i>tai-t</i>
  			
  	<i>pai-f</i>	  	<i>tai-f</i>
  	<i>pai-s</i>	  	<i>tai-s</i>
  	<i>pai-set</i>	  	<i>tai-set</i>
  	<i>pai-n</i>	  	<i>tai-n</i>
  	<i>pai-ten</i>	  	<i>tai-ten</i>
  	<i>pai-sen</i>	  	<i>tai-sen</i>
  	<i>pai-u</i>	  	<i>tai-u</i>
  		  	

COMMON.

   	<i>nai-à</i>	    	<i>nai-n</i>
   	<i>nai-à</i>		
   	<i>nai-k</i>	   	<i>nai-ten</i>
   	<i>nai-ò</i>		
   	<i>nai-t</i>		
   	<i>nai-f</i>	    	<i>nai-sen</i>
   	<i>nai-s</i>	    	<i>nai-ù</i>

The following examples will illustrate their use:—

1.
pai-à *sen* *āa* *her* *sāmmu* - *nā*
My brother elder hurried me


2.
pai-à *neb* *nefer*
My lord beautiful.

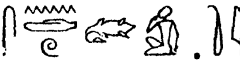
3.
āx *pai - k* *i* *em - sa-à* *er*
He on thy coming after me to

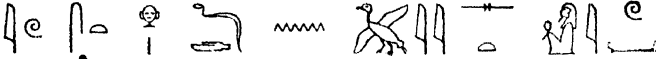
xaṭbu
slay [me].


4.
xer *pai-t* *hai* *emmā-à*
For thy husband [is] to me


em *sexeru* *en* *ātef*
in the of a father.

5. 
ās ta hemt en pai-f sen āa
 Behold the wife of his brother elder

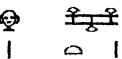

senṭu - 9ā
 was afraid.

6. 
āu - set her tet en pai - set sūu
 She said to her keeper.

7. 
āu ḥāti - sen her netem her pai - sen
 Were their hearts rejoicing over their


rā baku
 doing of work.

8. 
temit uxaā tai-ā māau
 That not may fall my hair


her uat
 on the way.

9.
tai-k *sai* *as-ba* *em* *nasaqu*
 Thy letter' abunds in breaks.

10.
suten *neb* *henā* *tai-u* *suten* *hemut*
 King[s] all with their queens.










1.
ammā *an-tu-nā* *nai-ā* *uru*
 Let be brought to me my nobles

āaiu
 great.

2.
er *nai-k* *re-hef* *āaiu*
 To thy storehouses great







em *Uast*
 in Thebes.










3.
nai-f *en* *xartu*
 His children.










4.         
xer nai - sen xāi en rā ās-
 With their weapons, numerous










  
set em sē










were they as the sand.

5.      
nai-u qerāu em xemt
 Their bolts of copper (or bronze).

6.         
ketex em herti her nair āā
 Goods on porter[s] and upon their asses.













7.         
tāu-ā hems rexit em
 I caused to sit the people in

-         
nai-u qubu tāu-ā sémi ta
 their shadow. I caused to travel the











-         
set Ta-merā itu - s seusex-0

woman of Egypt on her journey making long [her journey]

122 DEFINITE ARTICLE WITH PERSONAL SUFFIXES.

er auset mer - nes in teha-
 to the place she wished [to go], not attacked

set kawi bu-nebu her uat
 her any person whatsoever on the way

CHAPTER VIII.

ADJECTIVES, NUMERALS, TIME, THE YEAR, ETC.

•

The **adjective** is, in form, often similar to the noun, with which it agrees in gender and number ; with a few exceptions it comes after its noun, thus :—








<i>xet</i>	<i>nebt</i>	<i>nefert</i>	<i>abt</i>	<i>xet</i>	<i>nebt</i>	<i>nefemet</i>	<i>beneret</i>



Thing every, good, pure ; thing every, pleasant, sweet.








The following will explain the use of the adjective in the singular and plural.







1.
ānx-â *em* *turu* *en* *beti* *hefet*
 Let me live upon bread of barley white,






<i>heqet-â</i>	<i>em</i>	<i>pertu</i>	<i>teseru</i>
my ale [made] of		grain	red.








2.       
au hen her hems her arit hru
 Was [His] Majesty sitting to make a day



 
nefer er henā - set
 happy with her.

3.       
gem - k ta serāu nefer
 Thou didst find the girl pretty

     
ta enti her sau na
 who was watching the gardens.

4.     
ka āri-ā nek hebsu neferu
 Indeed I will make for thee clothes beautiful.

5.       
au sen her rut em sauabu
 They grew into trees

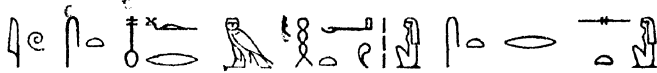
 
sen āaiu
 two


6.				
	<i>an-ā</i>	<i>em-bal</i>	<i>neteru</i>	<i>āain</i>
	I am in the presence of the gods great.			

The adjectives “royal” and “divine” are usually written before the noun, thus :—

	<i>suten ān</i>	royal scribe
	<i>suten ābu</i> (or <i>hemu</i>)	royal workman
	<i>suten uaā</i>	royal boat or barge
	<i>suten rex</i>	royal acquaintance or kinsman
	<i>suten hemt</i>	royal woman, i. e., queen
	<i>sutenu henu</i>	royal servants
	<i>neter hen</i>	divine servant, i. e., priest
	<i>neter het</i>	divine house, i. e., temple
	<i>neter ātef</i>	divine father.

Adjectives are without degrees of comparison in Egyptian, but the comparative and superlative may be expressed in the following manner :—

1. 
au - set nefer em hāt - set er set
 She was fair in : her body more than



hemt nebt enti em pa ta fer - f
 woman any who [was] in the earth the whole of it.


2. 
ur - k er neteru


Great art thou more than the gods.


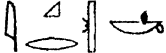


3. 
se - āst - u er śā

They were numerous more than the sand.

4. 
ānef hrā - k xu er neteru
 Homage to thee [O thou one] glorious more than the gods.

5. 
betenu er Oesemu xaxet
 Fleet more than greyhounds, swift


er śuit
 more than light,

6.  *xeper*  *âqer - k*  *eref*  *em*

It shall happen thou shalt be wise more than he by







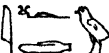



ker

being silent.

7.  *nefer*  *setem*  *er*  *entet*  *neb*

Good is hearkening more than anything, i. e., to obey
is best of all.

NUMERALS.

I	=		<i>uā</i>	=	1
II	=		<i>sen</i>	=	2
III	=		<i>xe met</i>	=	3
IIII	=	 or 	<i>fīu</i> or <i>âfīu</i>	=	4
<div> <div>II</div> <div>III</div> <div>★</div> </div>	=		<i>tuau</i>	=	5
<div> <div>III</div> <div>III</div> <div>III</div> </div>	=		<i>sās</i>	=	6
<div> <div>III</div> <div>III</div> </div>	=		<i>sefex</i>	=	7

	=		<i>hemennu</i>	=	8
	=		<i>paut</i>	}	= 9
			<i>pest</i>		
	=		<i>met</i>	=	10
	=		<i>taut</i>	=	20
	=		<i>māb</i>	=	30
	=		<i>hement</i>	=	40
	=	(?)	(?)	=	50
	=	(?)	(?)	=	60
	=		<i>sefex</i>	=	70
	=		<i>hemennui</i>	=	80
	=	(?)	(?)	=	90
	=		<i>šaā</i>	=	100
	=		<i>xa</i>	=	1000
	=		<i>tāb</i>	=	10,000
	=		<i>hefennu</i>	=	100,000

$$\begin{array}{lcl}
 \text{𐌸} & = & \text{𐌸𐌸𐌸𐌸} \\
 \text{𐌺} & = & \text{𐌺𐌺𐌺𐌺}
 \end{array}
 \quad
 \begin{array}{lcl}
 \text{hēh} & = & 1,000,000 \\
 \text{senyu} & = & 10,000,000
 \end{array}$$

The **ordinals** are formed by adding 𐌹 *nu* to the numeral, with the exception of "first", thus :—

	Masc.		Fem.
First	𐌸 𐌹 <i>tepi</i>	𐌸 𐌹 <i>tept</i>	
Second	𐌺 𐌹	𐌺 𐌹	
Third	𐌺𐌺 𐌹	𐌺𐌺 𐌹	
Fourth	𐌺𐌺𐌺 𐌹	𐌺𐌺𐌺 𐌹	
Fifth	𐌺𐌺𐌺𐌺 𐌹	𐌺𐌺𐌺𐌺 𐌹	
Sixth	𐌺𐌺𐌺 𐌹	𐌺𐌺𐌺 𐌹	
Seventh	𐌺𐌺𐌺 𐌹	𐌺𐌺𐌺 𐌹	
Eighth	𐌺𐌺𐌺 𐌹	𐌺𐌺𐌺 𐌹	
Ninth	𐌺𐌺𐌺 𐌹	𐌺𐌺𐌺 𐌹	
Tenth	𐌺 𐌹	𐌺 𐌹	

and so on. From the following examples of the use of the numerals it will be noticed that the numeral, like the adjective, is placed *after* the noun, that the lesser numeral comes last, and that the noun is sometimes in the singular and sometimes in the plural.

1. *rex - kuā ren en pa neter XLII*

I know the name of the god forty-two,
i. e., I know the names of the forty-two gods.

2. *re en tekau IV*

Chapter of the flames four, i. e., "four flames".

3. *nes su xet 300 em āu-f*

Belong to him measure[s] 300 in his length,

xet 230 em usext-f
measure[s] 230 in his breadth.


4. *meḥ 1000 pu em āu-f*


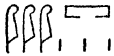




Cubit[s] one thousand is he in his length.

5. *tāu-ā nek met en tebā en tep en*

I have given to thee { 10 of 10,000 } of bushels of
i. e., tens of ten thousands

neferu er setefau neter-hetep-k
grain for the supply of thy offerings.

Ordinal numbers are also indicated by  *meḥ*, which is placed before the figure thus :—

1.  *em*  *maāu*  *meḥ*  *uā*  *em*  *maāu*

In the temples of the first [rank], in the temples



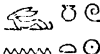










 II

meḥ sen








of the second [rank].

TIME.

The principal divisions of time are :—

	<i>ḥat</i>	second		<i>at</i>	minute
	<i>unnut</i>	hour		<i>hru</i>	day
	<i>ābet</i>	month		<i>renpit</i>	year
	<i>set</i>	30 years		<i>ḥen</i>	60 years
	<i>ḥenti</i>	120 years		<i>ḥeḥ</i>	100,000 years
	<i>ḥeḥ</i>	1,000,000 years		<i>fetta</i>	eternity.
		 <i>sen</i>	10,000,000		

Examples of the use of these are :—

1.  *tā* -  *f*  *renput*  *āst*  *her*  *her*  *renput-ā*
 May he give years many over and above my years









ent
of





ānχ
life ; [and] months

ābetu
many { over, i. e., }
in addition to

āś her

ābōt-ā nu ānḫ hru āś her
 my months of life; [and] days many over


							
<i>hru-à</i>	<i>nu</i>	<i>ānχ</i>	<i>kerh</i>	<i>ās</i>	<i>her</i>		
my days	of	life ; [and] nights		many	over		

kerh - *a*
 my nights.





2.  untet - f  henti  heb

His existence is [for] 120 years \times 100,000 years.

3. 
uneniu ānχ er neheh hentī
 Who exist living for ever, 120 years X


fetta
eternity.








4.    .     
āu - k er heh en heh
 Thou art for millions of years of millions of years,









   
āhā heh
 a period of millions of years.

This was the answer which the god Thoth made to the scribe Ani when he asked him how long he had to live, and was written about the XVIth century B. C. The same god told one of the Ptolemies that he had ordained the sovereignty of the royal house for a period of time equal to :—

 
tetta hentī heh setu

An eternity of 120 year periods, an infinity of 30 year periods,

      
heh renput senu ābet hefnu
 millions of years, ten millions of months, hundreds of thousands

            
hru tebāu unnut xau at
 of days, tens of thousands of hours, thousands of minutes,

eee

saa



hat

.nnn

met



ant

hundreds of seconds, [and] tens of thirds of seconds

THE EGYPTIAN YEAR.


The year, *renpit*, plural consisted originally of twelve months, each containing thirty days; as the month contained three periods of ten days, the year consisted of thirty-six weeks of ten days each. Later the Egyptians added five days¹ to the years, and thus made it equal to 365 days . Each month was dedicated to a god. The twelve months were divided into three seasons of four months each, thus:—

1. *sat* season of inundation and period of sowing.
2. *pert* season of “coming forth” or growing, i. e., spring.
3. *semut* season of harvest and beginning of inundation.


Documents were dated thus:—

¹ Called “epagomenal days”.

² They discovered that the true year was longer than 365 days, that the difference between 365 days and the length of the true year was equal nearly to one day in four years, and that New Year's day ran through the whole year in $365 \times 4 = 1460$ years.


1. 
renpit IV âbet IV sat hru 1

Year four, month four of the sowing season, day one



her hen en

under the majesty of, etc.

i. e., the first day of the fourth month of the sowing season in the fourth year of the reign of king So-and-so.

2. 
renpit V âbet III semut hru paut her

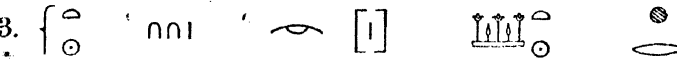
Year five, month three of inundation, day nine under


hen en sutennef (or bāt) Usr-Maāt-Rā-setep-en-Rā

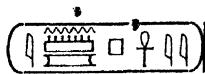
the majesty of { the king of the } Usr-Maāt-Rā-setep-en-Rā,
 { South and North }


sa Rā Rā-meses-meri-Āmen

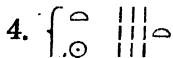
son of the Sun, Rameses, beloved of Amen, etc.

3. 
renpit XXI âbet I sat her

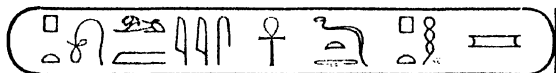
Year twenty-one, month one of sowing season under



hen en suten net (or bát) Amen meri Piānxi
the majesty of { the king of the } Piānxi beloved of Amen.
{ South and North. }



Ta-mert *xer* *hen* *suten net* (or *bât*)
{ Ta-mert, } under the majesty of { the king of the }
{i. e., Egypt} { South and North }







Ptualmis *ānχ tetša Ptah meri*
Ptolemy, living for ever, beloved of Ptah.




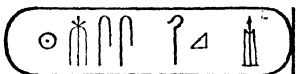
This date shews that there was a difference of ten days between the dating in use among the priests and that of the Egyptians in the time of Ptolemy III Euergetes, king of Egypt from B. C. 247 to B. C. 222.














Year thirty-two, month three of sowing season, day six




		
<i>xer</i>	<i>hen</i>	<i>suten net (or bāt)</i>
under	the divine majesty of	{ the king of the South and North, }









											
<i>Rā-usr-maāt</i>	<i>- meri</i>	<i>- Āmen</i>	<i>ānχ</i>	<i>uṭa</i>							
<i>Rā-usr-maāt</i>	<i>- meri</i>	<i>- Āmen,</i>	<i>life! strength!</i>								




			
<i>senb</i>	<i>sa Rā</i>	<i>Rāmeses</i>	<i>heq Ānnu</i>
<i>health! son of the Sun, Rameses, prince of Heliopolis.</i>			

The words   , which frequently follow royal names, may be also translated "Life to him! Strength to him! Health to him!" They often occur after any mention of or reference to the king, thus:—











1. 							
<i>pa</i>	<i>ḳāireāa</i>	<i>āa</i>	<i>en</i>	<i>Āa-perti</i>			
<i>Thē-</i>	<i>door</i>	<i>great</i>	<i>of</i>	<i>Pharaoh,</i>			






		
<i>ānχ</i>	<i>uṭa</i>	<i>senb</i>
<i>life! strength! health!</i>		




2.        
uā en suten hemu tep en hen - f
 One royal workman, first of His Majesty,

  
ānχ uta senb
 life! strength! health!

It has been said above that each month was dedicated to a god, and it must be noted that the month was called after the god's name. The Copts or Egyptian Christians have preserved, in a corrupt form, the old Egyptian names of the months, which they arrange in the following order:—

		1st month of winter	=	Thoth
	”	2nd ” ”	=	Paopi
	”	3rd ” ”	=	Hathor
	”	4th ” ”	=	Khoiak
		1st month of spring	=	Tobi
	”	2nd ” ”	=	Mekhir
	”	3rd ” ”	=	Phamenoth
	”	4th ” ”	=	Pharmuthi


 I		1st month of spring	=	Pakhon
 II	"	2nd "	"	= Paoni
 III	"	3rd "	"	= Epep
 IIII	"	4th "	"	= Mesore.






The epagomenal days were called  IIIII  { 
 "the five days over (i. e., to be added to) the year".

CHAPTER IX.

THE VERB.

The consideration of the Egyptian verb, or stem-word, is a difficult subject, and one which can only be properly illustrated by a large number of extracts from texts of all periods. Egyptologists have, moreover, agreed neither as to the manner in which it should be treated, nor as to the classification of the forms which have been distinguished. The older generation of scholars were undecided as to the class of languages under which the Egyptian language should be placed, and contented themselves with pointing out grammatical forms analogous to those in Coptic, and perhaps in some of the Semitic dialects; but recently the relationship of Egyptian to the Semitic languages has been boldly affirmed, and as a result the nomenclature of the Semitic verb or stem-word has been applied to that of Egyptian.

The Egyptian stem-word may be indifferently a verb or a noun; thus  *ẖeper* means "to be, to become", and the "thing which has come into being". By the






addition of  the stem-word obtains a participial meaning like "being" or "becoming"; by the addition of  in the masc. and  in the femr. *xeper* becomes a noun in the plural meaning "things which exist", "created things", and the like; and by the addition of  we have  *xepera* the god to whom the property of creating men and things belonged. The following examples will illustrate the various uses of the word :—

1.       
neter *uāu* *xeper* *em* *sep* *tep*











The god one [who] came into being in time primeval.









2.       
xeper *metet* *nebt* *Tem*

Came into being words all of Tem.

3.     
an *xepert* *sat* *tu*

Not had come into being earth [and] mountains.

4.          
saut *xepert* *Oui* *āat*
Guarding { thing that hath } that great. —
 { come into being }

5.        
āri-ā , *χeperu* *neb* *er* *tātā*

I have made transformations all at the dictates

-          
āb-ā *em* *bu* *neb* *mer* *ka-ā*

of my heart in place every [which] wished my *ka*.

6.          
em *hrā* *en* *χeperu* *hā* *i* *her-sa*

In the face of men and women and those who shall come



sen

after them.

7.          
ān *rex* - *en* - *tu* *χepert* *ārit*

Not are known {the things that will} [as] the work
 {come into being}

















neter

of God.

8.           
χeper-ā *χeper* *χeperu*


















{ I am he who } and { who made to } { the beings who }
 { came into being } { come into being } { came into being }

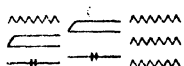
4.  |  |  |  |  | 
āu - *sen* *āut* *enti* *er* - *hāti-f*
 They, the cattle which were before him

 |  |  |  |  |  |  | 
her *xeperu* *nefer* *er* *āger* *sep sen*
 became fine, exceedingly, twice.

I. e., the cattle became very fine indeed.

Stem-words in Egyptian, like those in Hebrew and other Semitic dialects, consist of two, three, four, and five letters, which are usually consonants, one or more of which may be vowels, as examples of which may be cited:—

	<i>ān</i>	to return, go or send back
 	<i>ha</i>	to walk
 	<i>āhā</i>	to stand
 	<i>šāt</i>	to cut
 	<i>rerem</i>	to weep
 	<i>neka</i>	to cut
  	<i>nemmes</i>	to enlighten
  	<i>nelnet</i>	to converse

*nemesmes*

to heap up to overflowing.



*netemnetem*(probably pronounced *netemtem*) to love.

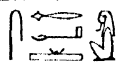
The stem-words with three letters or consonants, which are ordinarily regarded as trilateral roots, may be reduced to two consonants, which were pronounced by the help of some vowel between; these we may call primary or biliteral roots. Originally all roots consisted of one syllable. By the addition of feeble consonants in the middle or at the end of the monosyllabic root, or by repeating the second consonant, roots of three letters were formed. Roots of four consonants are formed by adding a fourth consonant, or by combining two roots of two letters; and roots of five consonants from two trilateral roots by the omission of one consonant.

Speaking generally, the Egyptian verb has no conjugation or species like Hebrew and the other Semitic dialects, and no Perfect (Preterite) or Imperfect (Future) tenses. The exact pronunciation of a great many verbs must always remain unknown, because the Egyptians never invented a system of vocalisation, and never took the trouble to indicate the various vowel-sounds like the Syrians and Arabs; but by comparing forms which are common both to Egyptian and Coptic, a tolerably correct idea of the pronunciation may be obtained.

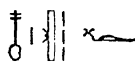
There is in Egyptian a derivative formation of the

word-stem or verb, which is made by the addition of S, — or \int , to the simple form of the verb, and which has a causative signification; in Coptic the causative is expressed both by a prefixed S and T. The following are examples of the use of the Egyptian causative:—

1. From   \int $\bar{a}a$ to be great:—




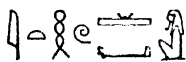
s-āa-ā



neferu-f

I made great, i. e., magnified his beauties.

2. From \int  $\bar{a}n\chi$ to live:—



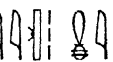
āthū-ā



mennu



āaiu



mā



tuu

I dragged [two] statues

huge

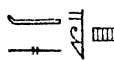
as mountains



em



šeset



behes



s-ānχ

of white marble [and] alabaster, and I made [them] like life



em



āri



hetep



her



unemet



semḥi

making [them] to rest

at

the right [and]

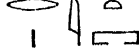
left



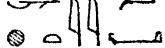
en



pai-s



reāt




xeti

of

its

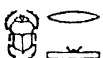
door

inscribed



her *ren* *ur* *hen - k*

with the name great of thy majesty.

3. From  *xeper* to become:—



se-xeperu - *nā* *re-he-tu-f*

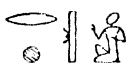


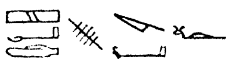

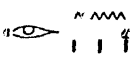
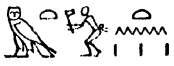

I made to come into being his treasure-houses















bāh *em* *xet* *ta* *neb*



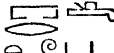
[which were] flooded with things of every land.








The verb with pronominal personal suffixes is as follows:—






Sing.		<i>rex-ā</i>	I know
1 com.		<i>nehem-k</i>	thou deliverest
2 m.		<i>tet-t</i>	thou speakest
2 f.		<i>sāt-f</i>	he cuts
3 m.		<i>qem-s</i>	she finds
3 f.		<i>āri-n</i>	we do
Plur.			
1 com.		<i>mit-ten</i>	ye die
2 com.		<i>xeper-sen</i>	they become.
3 com.			


The commonest auxiliary verbs are  *āhā* to stand;  *un* to be;  *āu* to be;  *āri* to do;  *tā* to give; the following passages illustrate their use:—





1.  *un*  *ān* - *f*  *her*  *tet*  *nes*  *set*  *āhā*
Was he saying to her, 'Stand up

 *tā-t*  *nā*  *pertu*
give thou to me grain'.

2.  *āhā*  *tet* - *set*  *nef*  *bu*  *pu*  *uā*  *mešet*
Stood up said she to him, 'No one hath spoken

 *entmā-ā*  *heru*  *paik*  *sen*  *šerāu*
with me except thy young brother'.

3.  *āhā*  *en*  *gemhet*  *en*  *set*
Stood up glanced at them.







 *hen* - *f*  *āhā* - *nef*  *χāra*  *er*
His Majesty, he stood up furious with rage against
















sen mā tef Mentu nab Uast
 them like father Menthu, lord of Thebes.




1. 






un an - s set her ahā
 Was she standing up.










2. 

















un an - f her fettu emmā - s
 Was he speaking with her










set em fet
 saying :—

3. 









un an - f her āqu - f en
 Was he taking an oath to him by

pā Rā - Heru - xuti em fet
 the god Rā - Harmachis, saying :—

4. 









un an pa āfetu en her
 Was the young man coming (?) to



metu
speak



emmā
with



paif
his



sen
brother.

1. *au - ā* *sent* - *kuā* *en* *bain-k*

I am fearing thy souls (i. e., will).




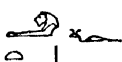


2. *au - f* *her* *sper* *er* *paif* *per*
Was he going into his house,

au - f *her* *qem* *taif* *hemt*
was he finding his wife

sefer - bā *mer - bā* *en* *ā'au*
lying sick through { violent
treatment }

au - set *her* *tent* *tāt* *mu her* *tet - f*
Was she not putting water upon his hand

em *paif* *sexeru* *au* *bu* *pui*
according to his wont. Was not


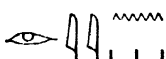
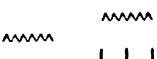








set setau er - hāt - f au paif
 she lighting a fire before him. Was his








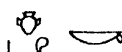

per em kekui
 house in darkness.

1. 




māui āri - n en - n unmut
 Come, let us make for ourselves an hour







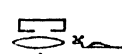

seteru
 lying down.

2. 






em āri meh āb - k axetu
 [Do] not make to fill 'heart thy [with] the wealth






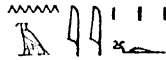

kai
 of another.

1. 












ben āu-ā er tāt per - f em
 Not am I letting to come forth it from


re - à en
 my mouth to




reθ hebt
 people any.

2.
 




emtuθ . àn naif àaut
 He brought his cattle

er - hāt - f er tāt sefer - u em
 before him to make lie down them in

pai - sen àhait
 their stalls.


In the limits of this little book it is impossible to set before the reader examples of the use of the various parts of the verb, and to illustrate the forms of it which have been identified with the Infinitive and Imperative moods and with participial forms. If the Egyptian verb is to be treated as a verb in the Semitic languages we should expect to find forms corresponding to the Kal, Niphal, Piel, Pual, Hiphil, Shaphel, and other conjugations, according as we desired to place it in the Southern or Northern group of Semitic dialects. Forms undoubtedly exist which lend themselves readily to Semitic nomenclature, but until all the texts belonging

to all periods of the Egyptian language have been published, that is to say, until all the material for grammatical investigation has been put into the Egyptologists' hands, it is idle to attempt to make a final set of grammatical rules which will enable the beginner to translate any and every text which may be set before him. In many sentences containing numerous particles only the general sense of the text or inscription will enable him to make a translation which can be understood. In a plain narrative the verb is commonly a simple matter, but the addition of the particles occasions great difficulty in rendering many passages into a modern tongue, and only long acquaintance with texts will enable the reader to be quite certain of the meaning of the writer at all times. Moreover, allusions to events which took place in ancient times, with the traditions of which the writer was well acquainted, increase the difficulty. This being so it has been thought better to give at the end of the sketch of Egyptian grammar a few connected extracts from texts, with interlinear transliteration and translation, so that the reader may judge for himself of the difficulties which attend the rendering of the Egyptian verb into English.






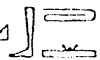

CHAPTER X.

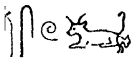





ADVERBS, PREPOSITIONS, CONJUNCTIONS, PARTICLES.









ADVERBS.

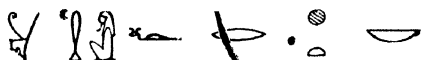
In Egyptian the prepositions and certain substantives and adjectives to which  *er* is prefixed take the place of adverbs ; examples are :—

1. The cattle which were before him became

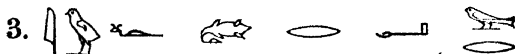
						
<i>nefer</i>	<i>er</i>	<i>âger</i>	<i>sep</i>	<i>sen</i>	<i>geb</i>	<i>sen</i>
fine		exceedingly,	twice,		they doubled	

					
<i>mesu</i>	<i>sen</i>	<i>er</i>	<i>âger</i>	<i>sep</i>	<i>sen</i>
their births			exceedingly,	twice.	

2.        
- un* *set* *nefer* *er* *âa* - *ur* *her* *âb*
- Was the woman fair exceedingly to the mind



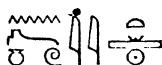
en *hen-f* *er* *xet* *neb*
of his majesty more than any thing.



au - f *sent* *er* *āa* - *ur*
Was he afraid exceedingly.



xāqu - *tu* *pa* *hetrā* *er*
Were cut(wounded) the horses












ennuit
immediately.







PREPOSITIONS.





Prepositions, which may also be used adverbially, are simple and compound. The simple prepositions are:—

1. *en* for, to, in, because.
2. *em* from, out of, in, into, on, among, as, conformably to, with, in the state of, if, when.
3. *er* to, into, against, by, at, from, until.
4. or *her* upon, besides, for, at, on account of.
5. *tep* upon.









6.  *χer* under, with.
7.  *χer* from, under, with, during.
8.  *mā* from, by.
9.  *henā*, with.
10.  *χeft* in the face of, before, at the time of.
11.  *χent* in front of, at the head of.
12.  *ha* behind.
13.  *mā* like, as.
14.  *ter* since, when, as soon as.

The following are used as prepositions:—

-  *āmi* dwelling in.
-  *āri* dwelling at or with.
-  *heri* dwelling upon.
-  *χeri* dwelling under.
-  *tepi* dwelling upon.
-  *χenti* occupying a front position.

These are formed from the prepositions  *m*,  *χer*,  *ter*, and  *χent* respec-

tively. The following examples will illustrate the use of prepositions:—








- I. 1.        
en ka en Ausâr ān Ani

To the ka of Osiris, the scribe Ani.
 (double)










2.      
paut neteru em hennu en

The company of the gods [are] in praises because






  
uben-k
 thou risest.

3.       
ta em krtu en maa satet-k

The earth [is] in rejoicing at the sight of thy beams.

- II. 1.         
uben-f em xut ābtet ent pet



























He riseth in the horizon eastern of heaven.

2.     
ufāu pet ta em māxait














Weighers of heaven and earth in scales.






3.      
maat - nà Heru em iri hemu

May I see Horus { as the guardian of } the rudder.
 { i. e., standing at }











4.                          

May it be found on the wood of the table of offerings.

5.             
nuk *nā* *em* *ennu* *en* *enen* *neteru*
 I [am] one of those gods.



\bar{a} $u\bar{a}$ pest em $\Delta\bar{a}h$ pert

- 











Ausar *Ani* *pen* *em* *āst - k*
 Osiris Ani this among thy multitude.


7.            
em hamemet un - ni

In the state of the *hamemet* beings may I lift up my legs




 unun Ansr

°[as] doth lift up the legs Osiris.,


8. 
in xent - a her - f em tebt - a
 Not let me walk upon it with my sandals.

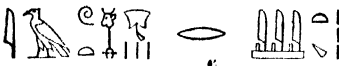
9. 
em tept - re pert em

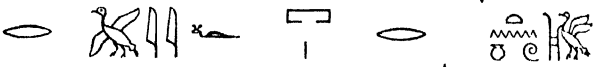
Conformably to the utterance [which] came forth from


re hen en Heru









the mouth of the majesty of Horus.







- III. 1. 
au-f her semi em - sa naif
 He followed after his


aut er sext
 cattle in the fields.






2. 
er paif per er tenu
 Into his house at each








ruha
 evening.







3.        
āhā *tī* *er* *he* - *ta* *un*
 Stand up, wait until the daybreak being







     
pa *āten* *her* *uben*
 the Disk, i. e., Rā, shining (or rising).




4.      
hept - *tu* *Maāt* *er* *trāi*
 Embraced art thou by Maāt at the two seasons.

5.     
entek *setemet* *er* *ānzi-k*
 Thou hearest with thy two ears.





6.      
em *āhā* *er-ā* *em* *meter*
 Let none stand up against me in evidence,

     
em *xecef* *er-ā* *em* *tafat*
 none make opposition to me among the chiefs.

7.      
men *āb-k* *er* *āhāu* - *f*
 Stable is thy heart by (or on) its supports.

8.  *sexem - à*  *em*  *utu*


I have gained the mastery of what was commanded

-  *arit*  *er - à*  *tep*  *ta*



to be done for me upon earth.

- IV. 1.  *Tehuti*  *Maat*  *her*  *āui - f*

Thoth and Maat upon his two hands (*i. e.*, on the right and left).

2.  *tā - k*  *maa-tu*  *her*  *tep*  *tuait*

Thou lettest be seen thyself at {the head of the morning,
i. e., the early morning, }


-  *hru*  *neb*
each day.

3.  *āhā*  *āba*  *nef*  *her - s*

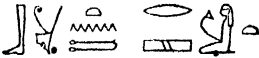
He hath fought for it.


4.  *āq - sen*  *er*  *āsi - à*  *ses - sen*  *her - f*

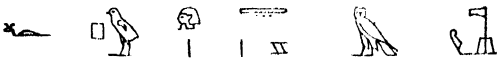
They enter into my sepulchre, [or] they pass by it.


5. 
i-ä nek ähi neb-ä her

I have come to thee, O Prince, my lord, for the sake


Bent-en0-rešt
 of Bent-enth-resht.

- V. 1. 
ä kert rez re pen •semaäxeru-
 If now be known chapter this he will be made

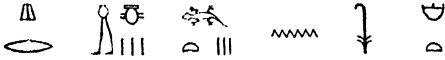

f pu tep ta em Neter-xert
 victorious upon earth [and] in the underworld.

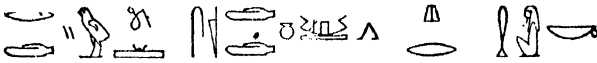
2. 
maa-ä neferu-k uta-ä tep ta

I shall see thy beauties, I shall be strong upon earth.

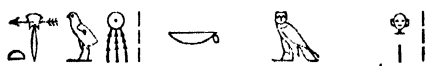
- VI. 1. 
äp en pa ser en Bexten ut

An envoy of the Prince of Bekhten hath come



xer änut äst en suten hent
 with gifts many for the queen.

2. 
retiu *seqtet* *xer* *hen-k*


Vigorous is the *seqtet* boat under thy majesty,


satut *k* *em* *hrâu*

thy beams [are] in [their] faces.

3. 
gem-en-tu *re* *pen* *em* *xemennu* *xer*

Was found chapter this in Hermopolis under



retiu *en* *hen* *en* *neter* *pen*

the two feet of the majesty of god this.

VII. 1. 
fet *an* *suten* *pa* *neter* *aa*
 Spake the king, the god great


xer *seru* *hâuti*


with the princes [and] chiefs.

2. 
bes *metef* *xer* *hen* *en* *Tetâ*




[I was] girded with the belt under the majesty of Tetâ.

- XI. 1.     
Amen neb nest taui xent

Amen, lord of the thrones of the world, at the head


Apt

of the Apts (Karnak).


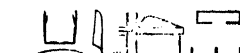
2.       
VI pt ker0 im xent mu

The sixth who is there is at the head {of the watery
abyss.}






- XII. 1.      
āui - sen em sau ha - k

Their hands [are] as protectors behind thee.



2.    
mest tefaut en neteru
 Producer of the food of the gods

 
ha karà
 behind the shrines.







3.      
rer - na ha suht - f
 •I go round behind his egg.

XIII. 1.     
tā-tu nā hetepu em bah mā








May be given to me offerings in the presence 'as [to]







 
śesu Heru






the followers of Horus.

2.      
i - kuā xer - ten tēr - ten







I have come before you, do ye away with



      
tū neb āri - ā mā ennu
 evil all dwelling in me like that [which]










      
āri en ten en xu VII āpu
 ye did for ' spirits seven these









    
āmiu śes en neb - sen
 who [are] in the following of their lord









  
Sepa
Sepa.










XIV. 1.      
su uār. er hāt. hen - f ter
 He fled before his majesty when








 
setem - f
 he heard [of him].

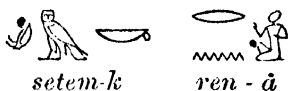
2.          
teka - ā nehaut sentrà
 I planted sycamores and incense-bearing trees

       
em paik āba bu
 in thy courtyard, never

       
petrā - u ān ter reku neter
 were seen [such as] they going back since { the time
 of the god. }

3.         
ām - ā ās ta en heqt ses-ā
 I have eaten, behold, bread of sorrow, I have drunk.

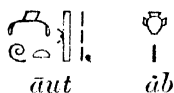
      
mu em āb ter hru pef
 water of affliction since day that



[in which] thou didst hear my name.

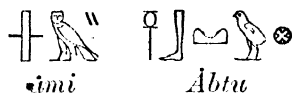
Examples of the words which are like prepositions are :—

- 1.
- ânet* *hrâ-k* *âmi* *em* *hetepu* *neb*
 Homage to thee dweller in peace, lord



of joy of heart!

- 2.
- xâ - ôâ* *em* *neb* *Tâtâu* *em* *heq*
 Thou art crowned as lord of Tattu, [and] as prince



dwelling in Abydos.

- 3.
- sefer* *nâ* *âset* *art* *ôen*
 I have set free the faults which dwell in you.

4. *ter - f*

nek

tut

ari

He hath done away for thee the evils dwelling

hau - k

em

xu

tep - re - f

in thy members by the power of his utterance.

5. *au - f*

her

ennu

xeri

pa

sba

He looked under the door

en
of

paif
his

ahait
stable.

6. *i-tu - f*

er

sefer

xeri

pa

as

He came to lie down under the {cedar tree.}

7. *nuk*

xenti

Re - stau

I am at the head of Re-stau.

8. *nuk*

ka


em

xenti

sext



I am the bull at the head of the field.

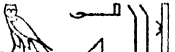
The following are compound prepositions with examples which illustrate their use.

1.  *em āsu* in consequence of, in recompense for.

 *tā* -  *nef*  *heq-ā*  *Qemt*  *Tēsert*  *em*

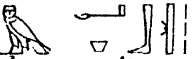
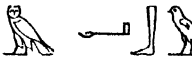
He hath granted me to rule Egypt and the desert in







 *āsu*  *āri*
reward therefor.

2.  *em āq* in the middle.

 *tut*  *en*  *Fa-ā*  *em*  *āq*  *hāti-f*



An image of the god Fa-ā in the middle of his breast.

3.  *em āb* or  *em*
ābu opposite.

 *āu*  *āpu* -  *nef*  *āuset-f*  *em*  *ābu*




Is ordered for him his seat opposite

 *sebau*
the stars

4.   *em uā* alone.



  *āhā*  *ser*  *em*  *uā*  *seti*  *ses*

Stood the prince alone, he drew the bolt.



5.    *em uah her* in addition to.





 *ki*  *sa*  *ām*  *ābu* . . .  *em*  *uah*  *her*

Another order among the priests in addition to








 *sa*  *IV*

the orders four [already existing].


6.   *em bah* before, in the presence of.


 *sesep*  *sennu*  *em*  *bah* - *k*


The receiving of cakes before thee.


 *āhā*  *en*  *sen*  *seft*  *em*  *bah* - *ā*  *neteru*

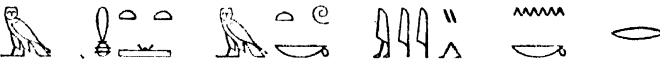
• They were slain before the gods


7.  *em*mā with, among.



er *arit* *mert* - *f* *tep* *ta* *emmā*
 To do his will upon earth among

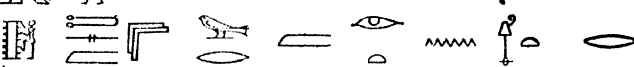

ānxiu
 the living

8.  *em mātet* likewise.

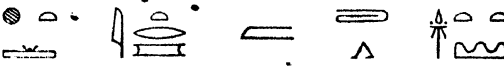

em *mātet* *entuk* *i* - *nek* *er*
 Likewise thou come to




sext *xeri* *pertu*
 the fields with • grain.


9.  *em rer* about, around.


get *besem* *ur* *em* *arit* *en hemut* *er*

Building a bastion great with work of artificer by the



xet *äter* *em* *rer* *ābtet*
 work of the river about the eastern side.


10.  *em nem,*  *em nem-ā a*
second time, again.


ān mit - nef em nem
Not shall he die a second time.

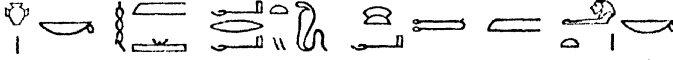
11.  *em ruti* outside.



per - f per-ā em ruti
He cometh forth, I come forth outside.


12.  *em hau* moreover, besides, in addition to.





em xer hru em hau āmenit
In the course of the day besides continually.

13.  *em hāt* before, in front of.


āb - k nefem ārāti xā - 6 em hāt - k
Thy heart is glad, the uracus riseth before thee.

14.  *em her* in front of, upon.


āu neter het - f em her set
Is his divine house upon the mountains.




15.    *em her āb* within, in the midst of.

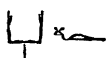
*āā**Nibinaātet**enti**em**her*

The island of Cyprus which [is] in the midst

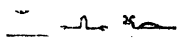
*āb**Uat - ur*

of the Green great (*i. e.*, the sea)




16.    *em xem* without.

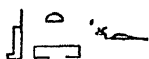
*uah**ka-f**ān**ārit-ā**em*

{ He } hath placed his *ka* [in me], not do I work
 { *i. e.*, God }



*xem - f*






without him.

17.    *em xennu* within, inside.

*āuset - f**em**xennu**kekiu*



His seat is within the darkness.


18.   *em* *ẖer* among.

  *àu* *erfā* -  *sen*  *per*  *hi*






May it be granted to them to come forth advancing



  *em* *ẖer*  *hesu*  *ent*  *Ausār*
among the favoured ones of Osiris.

19.   *em* *ẖet* after, behind, in the train of.

  *àu* - *f*   *āq* - *f*   *em* *ẖet*  *pert*  *em*




He shall enter in after coming forth from


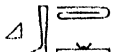
  *neter* *ẖert*  *ent*  *Amentet*  *nefert*
the underworld of Amentet the beautiful.

20.   *em* *sa* after, behind, at the back of.

  *siti*  *Su*  *iu*  *em*  *sa* - *k*

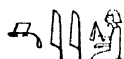
The slayers of Shu come at thy back.

 *er*  *hesq*  *tep-k*
to cut off thy head.

21.   *em qeb* among, in the company of.



     
un - nā em qeb hesi emmā

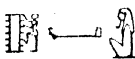
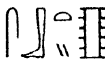


Let me live in the company of the favoured ones among





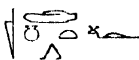



imaxiu



the venerable ones.







22.   *em qet* around, in the circuit of.

   
qet - ā sebti em qet - s
 I built a wall round about it.




     
unen bes āst em qet - f neb










There shall be flames many round about it every
 [where] (*i. e.*, throughout).









23.   *em tep* upon.



     
paut neteru nek em tep mast






{ The } of the gods are to thee upon [their] legs
 { company }
 (*i. e.*, they are standing or kneeling).







24.    *em tebu* in return for.






        
ari - nef mätet emxet • menändu-
 { Shall } for him the like after his death
 { be done }









       
f em tebu äru äri - nef nä
 in return for the things which he hath done for me.

25.   *em ter* because of.

    
än rex - f tai er pa
 Not knew he [how] to cross over to

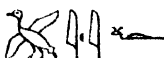
       
enti paif • sen seräü äm em ter
 where [was] his brother younger there because of

    
na en emsehu
 the crocodiles.

       
äuf remi em ferti
 Was he weeping because of



petrâ
the sight of



paif
his



sen *serâu*
brother younger.

26. *er âmtu* between (also and *âmtu* and *âmtu* *âmtu*).



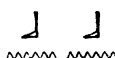
teẖenui



em



smu



benbenet



sen

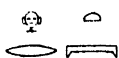
Two obelisks of *smu* metal their pyramidions



âbzu
piercing



em



hert



em



ââwît

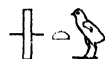
upwards in the colonnade



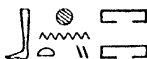
šepset
noble



er



âmtu



beẖenti

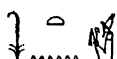


urti



en

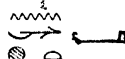
between the two pylons great of



suten



ka



next

the king, the bull mighty.

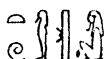
27. *er âut* between.



âu



pa



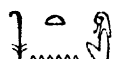
tut



en

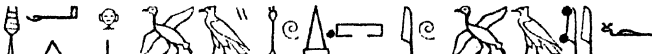



pa

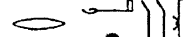



suten

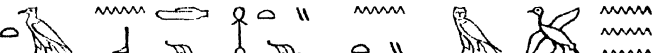
Was the statue of the king

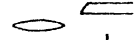

āhā her pai utu au paif
 standing by the stele was his

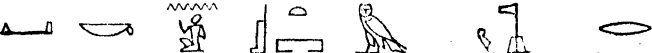

gesem er aut retu f
 greyhound between his legs.

28.  *er āq* opposite.


au-f her āhā her set er āq
 He was standing on the mountain opposite


ta nebt senti enti em pa mu
 the lock of hair which [was] in the water.

29.  *er kes* by the side of.


tā - k nū auaset em neter-ẖert er
 Grant thou to me a place in the underworld by


kes nebu maāt
 the side of the lords of Maāt.

30. *er bu-n-re* outside, at the place of the door of the way.

äuf *tet - nes - set* *em* *äri* *per*

He said to her, Do not make an appearance

er *bu - n - re* *tem* *pa*
outside so that not the

imā *her* *āfa* *t*
sea seize thee.

31. *armā* with.

na *mātaiu* *en* *pa* *xer*
The guards of the cemetery

enti *armā - u*

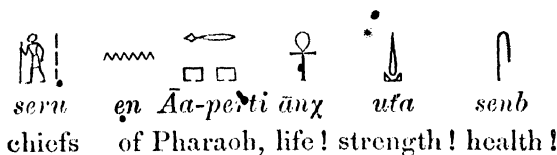
which [were] with them.

32. *er enti* because, so that.

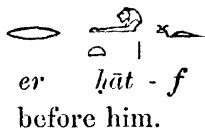
er *enti* *betan* *ur* *äa* *pa*
Because an evil very great was that



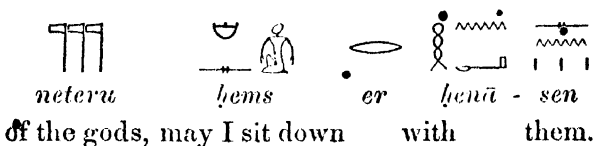
which had done the governors of the lands towards the

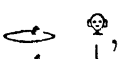
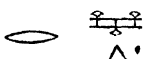


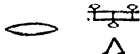
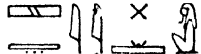

33. er hāt before.



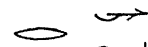
34. er henā with.

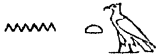
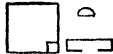
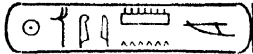


35.   *er her* in addition to, over and above.

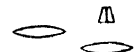
 *er her*  *setu*  *tetu*


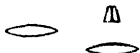

In addition to the mysteries recited.

36.  *er xet* after, behind

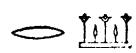
 *en ta*  *het*  *Ushr-maat-Ra meri Amen*
Of the house of king Ushr-maat-Ra meri Amen

 *er xet*  *pa*  *neter*  *hen*  *tep*  *en*  *Amen*
after the prophet chief of Amen.

37.  *er xer* with.






 *perer*  *er xer*  *hau*

Coming forth with men and women of the time.

38.  *er sa* as far as, until.

 *smen*  *hetepet*  *a*  *ma*  *en*  *ka*  *a*







Establishing my offerings due to my ka,



men em āmenit er saā
 stablished in perpetuity until





neheh
 eternity.














set ufa set xui nāki er
 They are safe, they are protected [and] guarded













saā heh
 until eternity.

39.   *er sa* after, at the back of.

re en āq er sa pert
 Chapter of going in after coming forth.

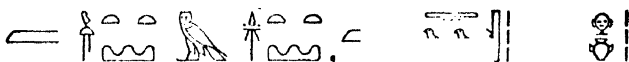
40.     *her ab* in, within, among, interior:

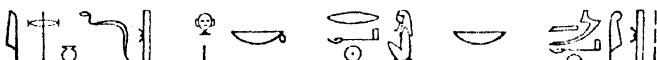
hā erek her ab uāa k
 There is rejoicing to thee in thy boat,



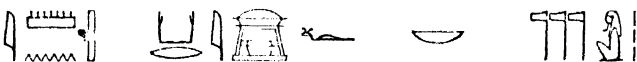
qet - k em hetepu
thy sailors are content.



em âmentet em âbtet em tauu her âbu
In the west, in the east, in the countries interior.



ânet hrâ - k Râ neb maât
Homage to thee, Râ, lord of right,

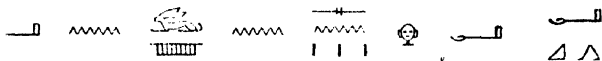


âmen karâ - f neb neteru
hidden is his shrine, lord of the gods,

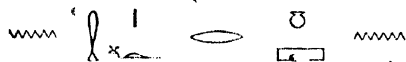


xeperâ heri-âb uta - f
Khepera in his boat.



41. *her â* at once, straightway.
















âhi en ûn - en - sen her â âq
They opened the gates at once, entered













en hen-f er xennu en nut
his majesty into the city.







42.   *her bah* before.

        
hetem em bah apitu-f her bah
 Destroyed before his judgment[and] before











   
qennu-f
 his punishment.







43.    *her mā* by



      
ari - en - ou enen her mā
 Done was this by

     
mest tu em nub er āu-f
 casing the mountain in gold all of it.

44.   *her xer* beneath.

         
segebeb ā her xeru nehet - ā
 May I cool myself under my sycamores,

     
ām-ā tau en tātā - sen
 may I eat cakes of their giving.

45.   *her sa* besides, in addition to, moreover, after.

*na**en**metet**enti**her**sa**ta*

The

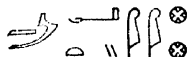
words which are

{ after or in
addition to
[these of] }

the

*usext*

Hall

*maāti*

of Maāti.

*ār**her sa**āri - ā**āru**nu*

After

I had performed

the ceremonies of

*tep renpit heb*



{ the New-Year
festival }

*uten - ā**en**tef**Āmen*

I made an offering to

father

Amen.

46.   *her kes* by the side of.

*ertā - f*

He giveth

*metet*


speech

*her**kes*

by the side of


*āri*


theirs.

47.  *her ā* under the hand of, subordinate to.


χer ā - f er ant en qeres
 Under his hand for the bringing of sarcophagus



pen em Re-āu
 this from Re-āu (*i. e.*, Mount Tura).

48.  *χer hāt* before, in olden time.

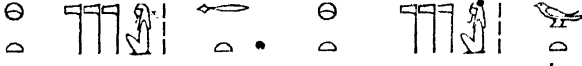

Amen - Rā suten neteru pautti
 Amen-Rā, king of the gods { of the two companies¹ }




χeperu χer hāt







[who] came into being in olden time.

49.  *ter ā* at once.


hunnu refer māā er χper - k ter ā
 Boy beautiful come to thy house at once!

¹ *I. e.*, 
paut neteru āat paut neteru net'eset
 The company of the gods great, the company of the gods little.

50.   *ter bah* from of old, before.

     
ân sep âxîr âaut ten en












Never was { made } dignity this on
 { i. e., conferred }

     
bak neb ter bah
 servant any before.









     
speru ti erek ter em bah

Coming forth waiting for thee from of old.

51.   *ter enti,*   *ter entet* because.

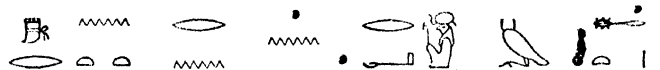
   {        
sehüâ renpüt-sen setekennu âbet-

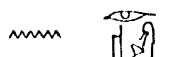
Disturbing their years, they invade their months

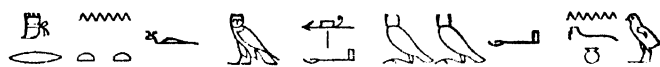
       
sen ter entit âru en sen het
 because they have done evil

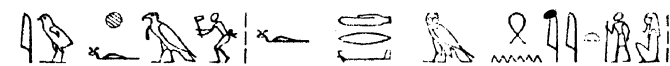
      
âmen em ârit nek neb


secretly in [their] work against thee all.



ter entet ren en Rā em xat
 Because the name of Ra [is] in the body



en Ausār
 of Osiris.


ter entet-f em uā emmā ennu
 Because he is as one among those


āu xefti-f ter em senit
 whose enemies are destroyed by the divine chiefs.


ter entet maa su neteru xu
 Because see him the gods, and spirits,


















metu em xru en
 and dead in the forms of


xenti Amenti
 the Governor of Amentet (*i. e.*, Osiris).

CHAPTER XI.


CONJUNCTIONS AND PARTICLES.


The principal conjunctions are :—


	<i>en</i>	because of
	<i>er</i>	until
	<i>her</i>	because
	<i>heft</i>	when
	<i>mā</i>	as
	<i>re pu</i>	or
	<i>is</i>	} when
	<i>ist</i>	
	<i>isk</i>	
	<i>xer</i>	now
	<i>ar</i>	} now, therefore.
		
		
	<i>aref</i>	
	<i>eref</i>	}
		


PARTICLES.

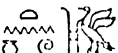
Interrogative particles are :

 *ân*, which is placed at the beginning of a sentence
and is to be rendered by “?”

 *âx* what ?



 *nimā* who ?



 *âaset*, or *âset*, who ? what ?


 *tennu* where ?


 *peti* }
 *petrâ* } what ?


Negative particles are :--


 or  *ân* not

  *ân sep* at no time, never








 *bu* not









 *ben* not









 *tem* not







 *âm* not.




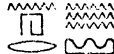

Examples of the use of these are :—

1.       
neter hen re pu uā am-ō abu
 A prophet or one among the priests.




       
ar rex sāt ten her tep ta au-f
 If be known book this upon earth, he







       
ari s em ānu her qeres re pu
 doeth it in writing upon a bandage, or

     
au-f per-f em hru neb mer-f
 he shall come forth day every he pleaseth.

2.     
is hen-f em Neher mā



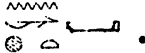
When his majesty [was] in Mesopotamia according

  
entā-f bennu renpit
 to his custom each year.

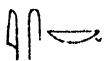











ast hen-f her T'ah em utit-f

When his majesty [was] at T'chah in his expedition







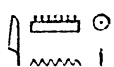




sent ent next
second of victory.

ask hen-f em Uast hent

When his majesty [was] in Thebes, the mistress

nut her arit hes en tef Amen-Rā

of cities, to do what things pleased father Amen-Rā,











neb nest taui em heb-f

the lord of the thrones of the world, in festival

nefer en ap resēt

his beautiful of the temple southern.




















an au ker nek er s

Shall it be that thou wilt be silent about it?

an an an qeb ab en hen-k

Is it that not will cool the heart of thy majesty

em enen ari - nek er-a

at this that thou hast done to me?





















an au ten rex - tini erentet tua

Is it that ye know not that I even



rex - ku ren en aatet

I know the name of the net?

4. 






tet - en - sen an ben-f entu-

Said to them his majesty, "Ye [are]

ten az

what (or who)?"





















Ika-tai em matet su ma az

The country of Ika-tai in likeness is it like what?









				
<i>pa</i>	<i>temât</i>	<i>en</i>	<i>xirebu</i>	<i>her</i>
The	town	of	Aleppo	in



					
<i>taif</i>		<i>merfareiat</i>			<i>pai-</i>
its		neighbourhood [and]			its


			
<i>f</i>	<i>mâ</i>	<i>âx</i>	
	ford [is] like	what ?	

5.         








<i>un</i>	-	<i>nî</i>	<i>nimâ</i>	<i>trâ</i>	<i>tu</i>	<i>entek</i>
Open to me !		Who	then	art thou ?		


							
<i>nuk</i>	<i>uâ</i>	<i>âm</i>	<i>ten</i>	<i>nimâ</i>	<i>enti</i>		
I am	one	of	you.	Who	is		

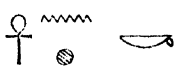




 



henâ - 

with thee ?


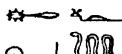

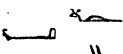
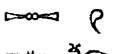
						
<i>âu</i>	-	<i>set</i>	<i>her</i>	<i>fel - nef</i>	<i>ementek</i>	<i>en</i>
She		said unto him,		"Thou art . . .		



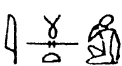




nimā *trā*
 who then?"

6.  *ānḫ - k*  *āref*  *em*  *āsēsēt*  *ḫer*
 Thou wilt live then on what with









 *sen*  *neteru*
 them the gods?

 *āsēsēt*  *pu*  *ḫu*  *pui*  *sem*
 What is spirit that [which] goeth



 *ḥer*  *ḫat-f*  *peḥti*  *fi*  *ṯes-f*
 upon his belly, [and] his two thighs, [and] his back?

 *ā*  *Tehuti*  *āsēsēt*  *pu*  *ḫepert*  *set*  *em*
 O Thoth, what hath happened to them,







 *mesu*  *Nut*
 the children of Nut?








à Tem àsetet pu sas - à
 O • Temu {what kind of place is this} • I have journeyed







er set
 into it ?






àsetet pu āhā em ānχ
 What is [my] duration in life ?
 (i. e., How long shall I live ?)

7. 









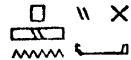
ertā nek ām - k ieni
 Shall be given to thee thy food where ?



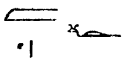














 - *sen neteru er-ā*
 Say they, the gods, unto me.





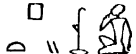






āu-k tennu
 • Thou art where ?


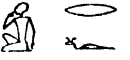



8.  *nuk*  *māu*  *pui*  *pešeni*
I am cat that the fighter (?)

 *āšet*  *er*  *hes -f*  *em*  *Annu*
of the persea tree by its side in Annu

 *kerh*  *pui*  *en*  *hetem*  *xefti*
night that of the destruction of the enemies

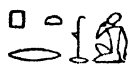
 *nu*  *Neb-er-ter*  *ām-f*  *peti*  *eref*
of Neb-er-ter in it. What then is

 *su*  *māu*  *pui*  *fa*  *Rā*  *pu*  *tesef*
it? Cat that male Rā is himself.²

 *peti*  *eref*  *su*  *An-ā-f*  *pu*
What then is it? The god An-ā-f is it
(i. e., it refers to An-ā-f).

¹ I. e., What is the explanation of this passage?

² I. e., That male cat is Rā himself.



petrà

What [is]



ren - k

thy name



ân

[say]

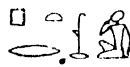


sen



er-â

to me?



petrà

What



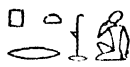
maât - nek

didst thou see



âm

there?



petrà

What didst [say] thou



ân - k



en

to



sen

them? I have



iu

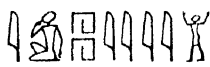


maa-

seen



nâ



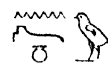
âhchii

rejoicings



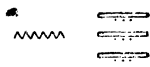
em

in



ennu

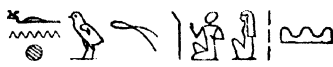
these



en

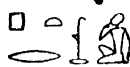
tainu

lands



Fenxû

of the Fenkhu.



petrà

What



ertâ - en - sen

did they give



nek

thee?



sen



nek



besu

A flame



pu



en

of



sešet

fire,



henâ

and a tablet



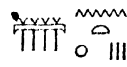
uat

of




en

of



bekent

crystal.




petrā *āref* *ārit* *nek* *eres* *āu*

 What then didst thou with it [them]? I



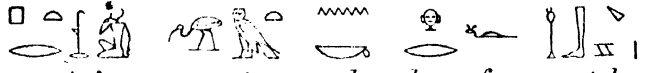
geres - *nā* *set* *her* *uteb* *en*

 buried them by the furrow of



mānāat *em* *zet* *zaiu*

 Mānāat as things for the night.



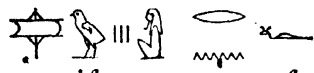
petrā *qemt* - *nek* *her-f* *uteb*

 What didst thou find by it, the furrow




Māāat *uas* *pu* *tes* *erṭā*

 of Māāat? A sceptre flint, 'Giver











nifu *ren-f*









 of winds' is its name.

















petrā *āref* *ārit* - *nek* *er* *pa*


 What then didst thou with the

















bes en sešet henā pa uat en
 flane of fire and the tablet of











behet em xet qeres - k set
 crystal after thou didst bury them?









auhet - nā her - s au sešet - nū
 I said words over them I dug
















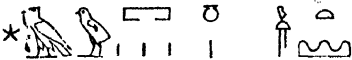

set au āxem - nū sešet au
 it up, I extinguished the fire, I









set - nū uat qemamu
 broke the tablet, [I] created




en mer


a pool of water.

9. 







an xesef - f an senā - f her
 Not opposed is he, not turned back is he at



sbau nu Amentet
 the doors of the underworld.



ân am âlt mehit
 Not having eaten goats [or] fish.


ân - f. su mû bâu en
 He brought it as a wonderful thing to


suten xeft maa - f entet sešeta
 the king when he saw that [it was] a mystery

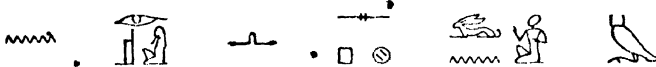

pu āa ân maa . ân petrà
 great, [hitherto] not seen [and] not observed.


ân au xert ân âri - entu
 For not is it [possible], not can be made


netem-[t]emit ân - s
 love in it.

10. 
emmā ʔet - uā em haqet


Let me take possession of the captives

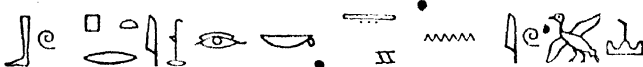

en ʔusār ʔn sep un-ā em
 of Osiris, at no time let me be among
 (i. e., never)

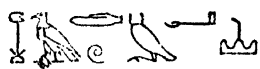

smait Suti
 the fiends of Suti.

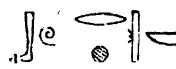

ʔn sep pat ʔrit mätet en
 Never before was done the like by



bak nqb
 servant any.


ʔn sep pa mätä setem
 Never before the like was heard.

11. 
bu peträ - k ta en Aupa,
 Not hast thou seen the land of Aupa? [And]



zatumā
 of Khatumā



bu rex - k
 not knowest thou

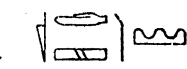

qaā - f
 its form,



Ikaṭāi
 and Ikaṭāi



em ntūtet su mā āḫ
 in resemblance it[is]like what?¹



bu arū - k
 Not hast thou made a journey to



utui er
 Kadesh


Qeṭes


ḥenā
 and


Tubakhet
 Tubakhet?

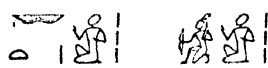

bu
 Not



semi - k
 hast thou gone



er na en
 to the


šasu
 Shasu people



ḫeri ta
 who have the








pet māšau,
 bowmen[and]soldiers?


bu
 Not


ṭeḫas - k
 hast thou passed over








¹ Dost thou not know what kind of place Khatumā is, and what sort of land Ikaṭāi is?

		   			
<i>uat</i>	<i>er</i>	<i>Pamaḳare</i>		<i>bu</i>	<i>pui</i>
the way	to	Pamaḳare ?		Not	did





	 			
<i>na</i>	<i>ā'au</i>		<i>rez</i>	<i>peh - f</i>
the	thieves		know [where]	he had arrived.

							
<i>bu</i>	<i>pu</i>	<i>uā</i>	<i>meḥet</i>	<i>mā-ā'</i>		<i>heru</i>	
Not [any] one			spake	with me		except	

			
<i>paik</i>		<i>sen</i>	<i>šerāu</i>
thy		brother	younger.

12.       

<i>seḫa</i>	-	<i>sen</i>	<i>ren</i>	-	<i>ā</i>	<i>ben</i>	<i>ārit</i>
May they		mention	my name,			not	making

			
<i>ābu</i>	<i>em baḥ</i>	<i>nebu</i>	<i>maāt</i>
cessation, ¹	before	the lords	of law.

¹I. e., unceasingly.










às *ben* *ar* *em* *nefer* - *uà*

When not

I was working































hab - *k* *er* *an* *en* - *n* *pertu*

thou didst send to bring for us grain,








au *taik* *hent her fet* - *uà* *mādi*

 was thy wife¹ saying to me, 'Come', etc.

13. 


















iu-k *en* - *n* *tem* *sexau-*

 Come thou to us not [having] thy memories

k *iu-k* *em* *aru* - *k*

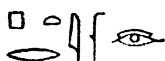
 of evil, come thou in thy form.

tem *xesef* *su* *em* *at* - *f*

 Not repelling him in his moment.

¹ I. e., Was it not when I was working that thou didst send me to fetch grain, [and as I was fetching it] thy wife said to me, 'Come'.



petrâ

On seeing



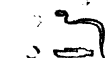
set

it



tem

do not thou



fet

say,



xenâ

- *k*

'Thou hast made to stink



ren

my name

- *â*



en

before



kauî



hrâ



nebt

men and women [and] every-body.'

14.



âm



âq



âq



âm



per



peru

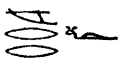
Not entered a comer in, not came out a comer out,



âri



hen-f



merer-f

did his majesty his will.



âhâ



en



hab



nef



en



sen



em



fet

He sent

to them, saying,



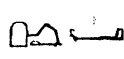
âm



xetem




âm

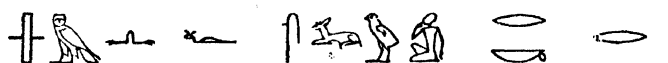


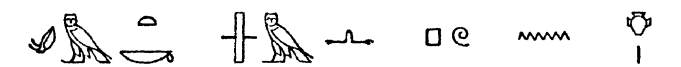
âba

Do not shut [your gates], do not

fight.



âm - k âri her em reθ
 Do not make terror in men and women.


âm - f sâu erek er
 Let it not [be] that thou criest out against


setemet-k âm pu en âb
 what thou hearest, that there may not be a heart


beqbequ
 of cowardice (?).


âm-â ah-â en âu
 Not shall I suffer I overthrow


nest-â âmt uia en Râ
 from my throne in the boat of Râ


ââ

the mighty one.
































ām *ertā* *neken* *er - ā* *ām-*
 Do not cause injury to me. Do not

k *ertā* *tep - ā* *ermen* *ām - ā*
 thou cause my head to fall away from me.

ām - k *āri* *her* *hrā nebt* *āpu* *her*
 Do not thou perform [it] before people, but only


hāu - k *tes-k*
 thine own self.

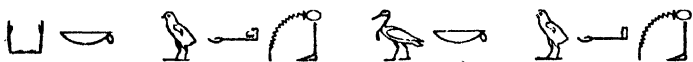
EXTRACTS FOR READING.

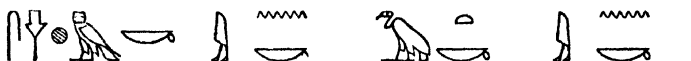
I. From an inscription of Pepi I.

[Vith dynasty.]

111. 
ha Pepi pu ar sebes - ou
 Hail Pepi this! Rise up thou,

112. 
āhā uāb - k uāb
 stand up! Pure art thou, pure is


ka - k ūāb ba-k uāb
 thy double, pure is thy soul, pure is


sexem - k i - nek mut-k i - nek
 thy power. Cometh to thee thy mother, cometh to thee

Nut senem urt s - āāb - s Ou Pepi

Nut, the fashioner great, she purifieth thee, O Pepi

pu senem - s Ou 113. Pepi pu

this, she fashioneth thee Pepi this,

xu ās ku-k ha Pepi pu

protecting when thou movest. Hail Pepi this,

uāb - t uāb ku - k uāb

pure art thou, pure is thy double, pure is

sehem - k ām xu uāb

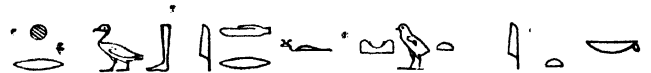
thy power among the spirits, pure is

ba-k ām neteru ha 114. Pepi pu

thy soul among the gods. Hail Pepi this,

āāb - nek qesu - k sešep-nek tep-k

are brought to thee thy bones, thou receivest thy head


χer *Seb* *âter-f* *tut* *art - k*
 before Seb ; he destroyed the evil belonging to thee

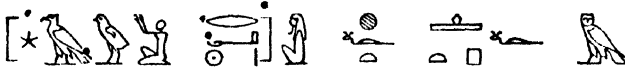

Pepi *pu* *χer* *Tem*
 Pepi this before Tem.

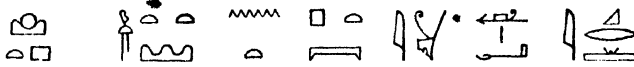
The above passage is an address made to the dead king Pepi by the priest which declares that he is ceremonially pure and fit for heaven. The *ka*, *ba* and *sekhem*, were the "double" of a man, his soul, and the power which animated and moved the spiritual body in heaven; the entire economy of a man consisted of *khat* body, *ka* double, *ba* soul, *khaibit* shadow, *khu* spirit, *âb* heart, *sekhem* power, *ren* name, and *sâku* spiritual body. The reference to the bringing of the bones seems to refer to the dismemberment of bodies which took place in pre-dynastic times, and the mention of the receiving of the head refers to the decapitation of the dead which was practised in the earliest period of Egyptian history. Nut was the mother of the gods and Seb was her husband; Tem or Temu was the setting sun, and, in funeral texts, a god of the dead.


II. Funeral Stele of Panehesi.


(Brugsch, *Monuments de l'Égypte*, Plate 3.)

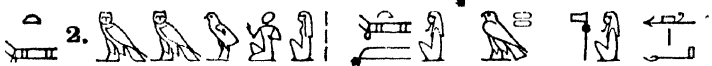
[XIXth dynasty.]

1. 
tuau Rā xeft hetep-f em
 Adoreth Rā when he setteth on


xut āmentet ent pet ān uā āger
 the horizon western of heaven the one perfect,


ān utḥu en suten āpt Pa-nehesi
 the scribe of {the table of offerings} of the royal house, Pa-nehesi,


teṭ - f ānet - ḥrā-k Rā āri
 [and] he said:—Homage to thee, O Rā, maker


tememu Tem Ḥeru-xuti neter uā
 of mortals, Temu-Harmachis, god one,

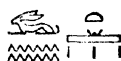
*ānx**em**maat**āri**enti*

living upon right and truth, maker of things that are,

*gemam*

creator

3.

*unenet*

of {things which} [and] of animals,
shall be,

*en**ātu**reb**pert**em**maat - f**neb**neb*

[and] of {men and} who come forth from his eye. Lord
women,

*pet**neb**ta**āri**xeru*

of heaven, lord of earth, maker of beings terrestrial [and]

*heru*

of {beings}
celestial,

4.

*Neb-er-fer*

Neb-er-tcher,

*ka*

the bull

*em*

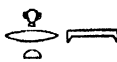
of

*paut*

{the company of}
the gods,






*suten*

king

*hert*

of heaven, lord of the gods,

*neb**neteru*

				
<i>abi</i>	<i>her</i>	<i>pauit neteru</i>	<i>neter</i>	<i>netri</i>
prince,	chief of	{the company of the gods, }	god	divine


5.
xeper' feseḥ *pauti*
self-created, god of the two companies of the gods











xeper *em* *hāt* *bennu* - *nek*
 coming into being in the beginning. Praises are to thee,







ari neteru Tem sexeper rexit



 O {maker of the} Temu making to exist mankind,

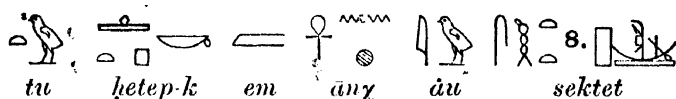
 gods.

neb *bener* *ad* *mert*
 lord of sweetness, great of love ;





pest - f ānz hrà nebt tā-ā nek
 he shineth [and] live mankind. I give to thee

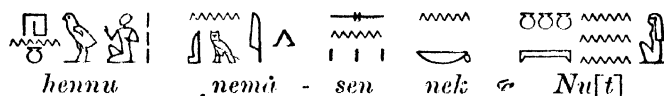
7.  *âin*  *em*  *mâser*  *seheteṭep-â*
praises at eventide, I make thee to set



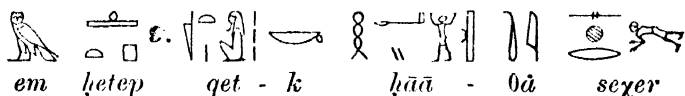
[when] thou settest in life. The *sektet* boat



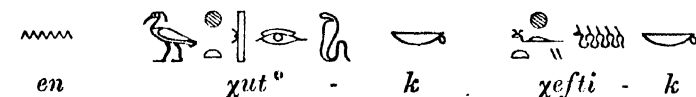
is glad, the *ātet* boat is in joyful



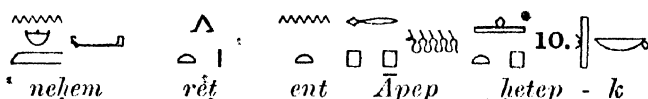
praising [as] they journey to thee. The goddess Nut



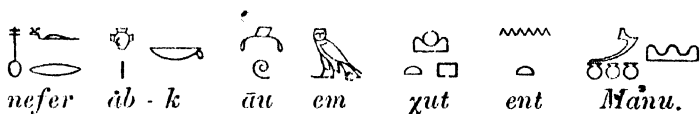
is at peace, thy sailors are rejoicing; hath over-



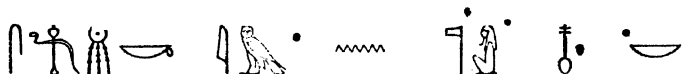
thrown thine eye thine enemy.




Carried away are the leg[s] of Āpep. Thou settest,

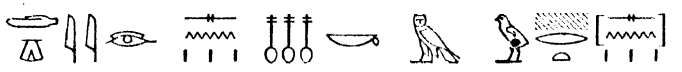


glad is thy heart joyful in the horizon of Manu.

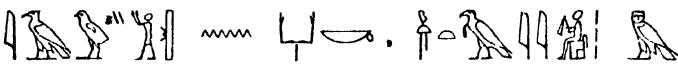

sehet - k im en neter nefer neb
 Thou makest light there, . god beautiful, lord


heh heq . Aukert tū - k
 of eternity; prince of Aukert. Thou givest


sesep en enti im xefti
 thy radiance upon those there, [thy] enemies


teḳai - sen neferu-k em sen
 see thy beauties in their [abodes and]


em tephetu - sen āui - sen em
 in their habitations [and] their hands


āui en ka - k . āmentiu . em
 adore thy double; the beings in Amenti


hāātu emzet eref pest-k
 rejoice after thou hast shone

en sen nebu tuat abu - sen

upon them, the lords of the underworld their hearts

nefem sehet - k Amentet maat - sen

are glad [when] thou lightest up Amentet. Their eyes

sešu en maa - k xentes

open widely at the sight of thee, refreshed

abu - sen maa - sen tu hāa

are their hearts [when] they see thee; rejoiceth

fet - k her sen an meni mestu

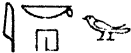






thy body through them. Without pain [are] the births

neter hāu - sen entek meses-







of god [which are] their members; thou givest birth

set er āu uben - k ter - k









to them, all of them. Thou risest, thou destroyest


 16. 













akeh - sen hetep - k er senetem hau-
 their grief; thou settest to make glad their








sen tua sen tu sper - k er
 members; they praise thee [when] thou comest forth to








 17. 








sen sesep sen hat ent uia-
 them, they grasp the bow of thy boat.








k hetep - k em xut ent Manu
 Thou settest in the horizon of Manu,

nefer - tu em Ra hrū neb tā - k
 happy art thou as Rā day every. Grant thou



 18. 





un ba - ā xenti - sen pēst
 that may be my soul along with them, may shine

xu - k her senbet - ā maa-ā āten
 thy rays upon my body, may I see the Disk

19.



xeft enen xu âgeru nu neter-xert

[being] opposite to those spirits perfect of the underworld



hemsiu

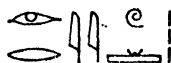


embah



Un-nefer

20.



âriu

who sit in the presence of Un-nefer, and who make



mā



xeru



en



ka



en



Ausâr



ân

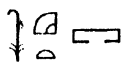
... to the double of Osiris, the scribe



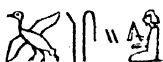
uthu



en



suten apt



Pa-nehesi

of the table of offerings of the royal house, Pa-nehesi.

21.



ân



sa - f



scânχ



ren - f

[Dedicated] by his son, who maketh to live his name,



ân



netert



ent

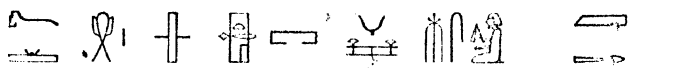


neb



tauî


the scribe of the goddess (?) of the lord of the two lands,

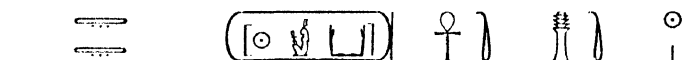

 setep sa am het aat Ap-uat-mes maat-cheru
 { worked of } in the palace, Ap-uat-mes right of speech
 { magic¹ } (or triumphant).

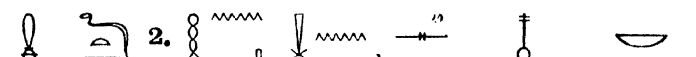
III. Inscription of Anebni.


(Sharpe, *Egyptian Inscriptions*, Plate 56.)


[XVIIIth dynasty.]

1. 
 arit em heset netert nefert nebt
 Made by the favour of the goddess beautiful, lady


 tau Ra-maat-ka ankh-0 tet-0 Ra
 of the two lands, Hâtshepset living, established Ra





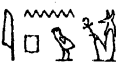

 ma fetta henâ sen - s nefer neb
 like for ever, and her brother beautiful, the lord,


 ari het Men-cher-Ra ta ankh Ra mat
 maker of things, Thothmes III., giver of life Ra like







¹ Literally, "protecting by means of the  which was an object used in performing magical ceremonies."

 3.      
tetta *suten* *tā* *hetep* *Amen* *neb* *nest*





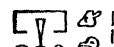

for ever. May give a royal offering Amen, lord { of the
thrones }

    
taui *Ausär* *heq* *tetta* *Anpu*








of the two lands, [and] Osiris, prince of eternity, Anubis

 4.     
χent *neter* *het* *ām* *Ut* *neb*








dweller by the divine coffin, dweller in { the city of
embalmmnt, } lord

     
Ta-teser *tā - sen* *per-χeru* *menχ*

of Ta-tcheser, may they give sepulchral meals, linen
garments,

 5.      
sentrà merχ *χet* *nebt* *nefert* *ābt* *perert*

incense, wax, thing every beautiful, pure, what appeareth

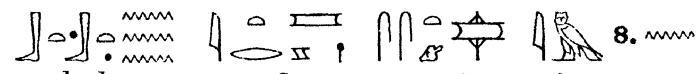
  6.     
nebt *her* *χaut* *- sen* *em* *χert* *h.ru*

{ of every } upon altar their during the course of the day
kind }



 ent rā neb surā mu her

of day every, the drinking of water at



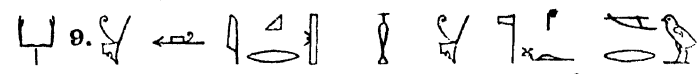
 betbet āter seset ām en

the deepest part of the river, the breathing there of the




 meht āq pert em Rē-stau en

north wind, entrance and exit from Re-stau to the



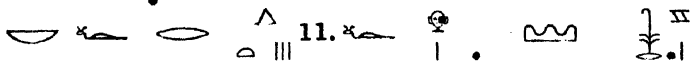
 ka en uā āqer hes en neter-f meru

double of the one perfect, favoured of his god, loving

10. 

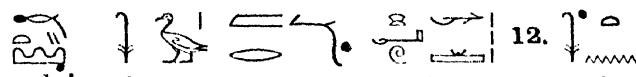
 neb - f her menx - f ses

his lord by reason of his beneficence, following



 neb-f ex utut - f her set rest

his lord on his expeditions over the country south



 mehti suten sa mer xāu suten

[and] north, royal son, overseer of the weapons of the king



Anebni



maâ-xeru



xer



neteru



paut

Anebni right of speech before the gods [and] the company



neteru

of the gods.

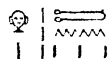
IV. Text from the CXXVth Chapter of the Book of the Dead.

[XVIIIth dynasty.]



2.

anet



hrâu-ben



neteru



âpu



3.

âu-â

Homage

to you, O gods these!

I,



rex - kuâ - ten



rex - kuâ



ren - ten

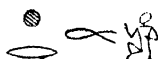


enen

even I know you.

I know

your names. Do not



xer - â

4.



en



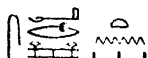
sât - tep



enen

cast me down

to your slaughtering knives, do not



sâr - ten



bâ[n] - â



en

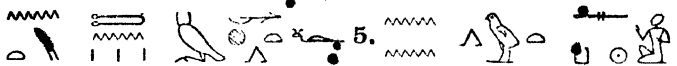


neter

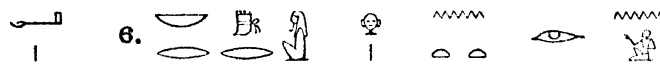


pen


bring forward ye my wickedness before god this

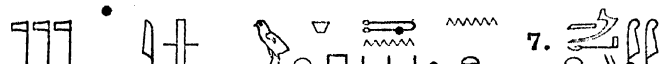

enti ten em xet - f enen in-tu sep - à
 whom ye follow him, let not come my moment

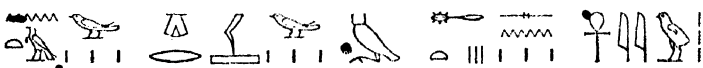

her - ten fet - ten maat er - à embah
 before you. Declare ye right and truth for me before


à Neb-er-ter her entet àri - nà
 the hand of Neb-er-teher, because I have done


maat em Ta-merà en sen - à
 right and truth in Ta-mera [Egypt]. Not have I cursed


neter en in sep - à ànet hàu-ten
 God, not hath come my moment. Homage to you,


neteru àm usext - ben ent maat
 O gods who live in your hall of right and truth,


ati ker em xat - sen ànxiu
 without evil in their bodies, who live







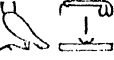









em *maāt* *em* *Annu* *šāmiu*
 in right and truth in Annu, who consume

em *haut* - *sen* 8. *em* *bah* *Heru*
 their entrails in the presence of Horus
































ām *āten* - *j* *nehem* - *tēn-uā* *mā*
 in his disk, deliver ye me from

Baabi *ānx* *em* *beseku*
Baabi, who liveth upon the intestines

















seru *hru* *pui* *en* *āpt* *āāt*
 of the princes, on day that of the judgment great



















mā - ten 9. *i - kuā* *xer - ten* *enen*
 by you ; I have come to you. Not

āsfet - ā *enen* *xebent - ā* *en*
 have I committed faults, not have I sinned, not



tu - à



enen



meteru - à



enen

have I done evil, not have I borne false witness, not



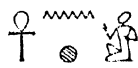
ari - nà



xet



eref



anx - à



em

let be done to me anything therefore. I live in

10.



maāt



sām - à



em



maāt

right and truth, I feed upon right and truth



ab - à



au



ari - nà

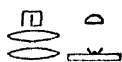


tetet



ret

my heart. I have done that which commanded men,



hereret



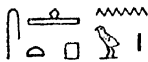
neteru



her-s



à



se-hetep-nuà



neter

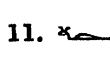
are satisfied the gods thereat. I have appeased God



em



mert

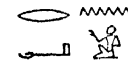


f

by [doing] his will.



au



ertā - nà



tau

I have given bread



en



heqet



mu



en

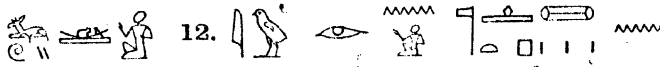


abi

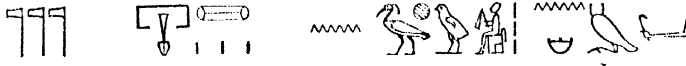
to the hungry, water to the thirsty,



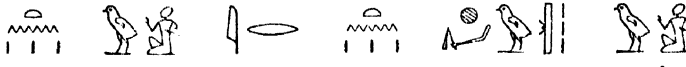
hebs en haiu māxen
 clothes to the naked, and a boat




āui āu āri - nā neter-ḥetepu en
 to the shipwrecked. I have made offerings to the




neteru perḥepu en xu neḥem-
 gods, and sacrificial meals to the spirits. Deliver



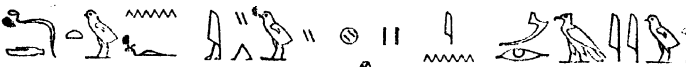
ten - uā ār ten xu - uā
 ye me then ye, protect me



ār ten enen smā - ten er - ā em bah
 then ye, not make accusation ye against me before



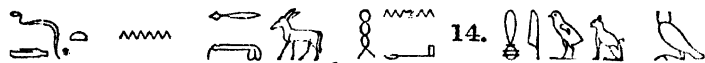
neter āa nṯuk āb re āb āāiu
 the god great. I am pure of mouth, pure of hands.



feṯ - tu - nef iui sep sen ān maaiu
 I said to him, Come, twice, by those who see



su her entet setem - āa fetet tui
him, because I have heard speech that



fetet en āa henā māu em
spoken by the Donkey with the Cat in



per Hept-re meteru - ā em
the house of Hept-re. I have borne testimony



her - f tā - f tentu āu maa - nā
before him, he hath given the decision. I have seen



peseś āset em xennu
the division of the persea trees within



Re-stau nuk semiu - ā em bah
Re-stau. I, I offer up prayers in the presence of



neteru rex xert xat-sen
the gods knowing what concerneth their persons?

i - nū

āa

er

semeter

I have come advancing to make a declaration of

maūt

er

erfāt

16.

āusu

er

right and truth, to place the balance upon

āhāu - f

em

xennu

kaū

its supports within the amaranthine bushes.

ā

qa

her

āat - f

f

neb

Hail exalted upon his standard, lord

atefu

dri

ren - f

em

neb

of the atef crown, making his name as the lord

nifu

nehem - kuā

mā

naik

naik

of winds, deliver me from thy

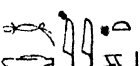



en

āputat

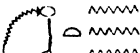




utetiu

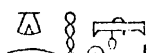

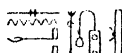



messengers

who make to happen

 *sešefit*
  *reset*
  *hetep nā*
  *em*
  *Hēmet*
 the pool southern, I have rested in Hēmet,


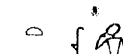

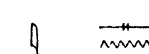

 *mehetet*
 20.  *em*
  *seyet*
  *sanheḥmu*
 to the north of the field of the grasshoppers ;

 *ābet*
  *qeti*
  *ām - s*
  *em*
  *unnut*
 bathe the divine sailors in it at the season of

 *kerh*
  *en*
  *senāā*
  *āb*
  *en*
  *neteru*
 night to gratify (?) the heart of the gods

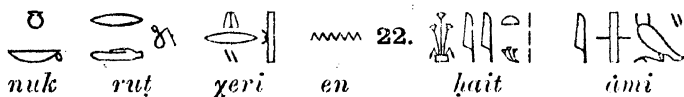
 *em zet*
  *seš-ā*
  *her-s*
  *em*
 21.  *kerh*
 after I have passed over it by night and

 *em hru*
  *tāu*
  *iut - f*
  *ān - sen*
  *er - ā*
 by day. They grant his coming, they say to me,

 *nimā*
  *trā*
  *tu*
  *ān - sen*
  *er - ā*
 Who then art thou ? say they to me.



What, then is thy name? say they to me.



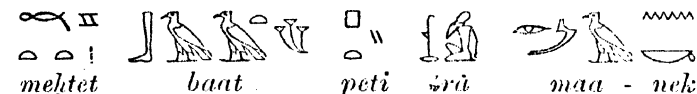
I grow among the flowers dwelling in



the olive tree is my name. Pass on thou forthwith,



say they unto me. I have passed by the town



north of the bushes. What then didst thou see








there? The leg and the thigh. What then



didst thou say to them?







I saw

rejoicing




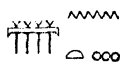


















em ennu taiu Fenxu peti trā
 in those lands of the Fenkhu. What then



 24. 












ertāt-sen nek besu pu en sešet
 did give they to thee? A flame it was of fire,









henā uat en 0ehen peti trā
 together with a tablet of crystal. What then









ari - nek eres āu qeres - nā set her
 didst thou do therewith? I buried them by

uteb en mauti em zet zaii
 the furrow of Maāti with the things of the night.



 25. 






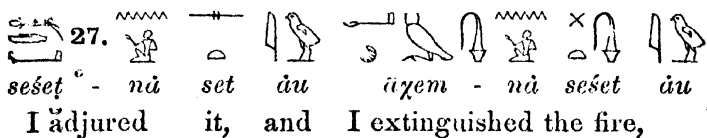
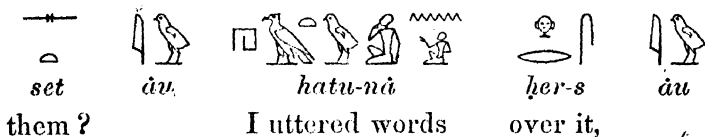
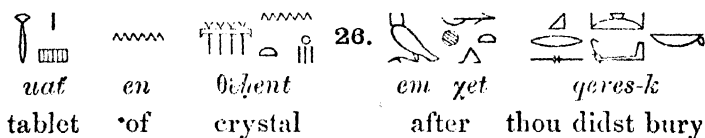
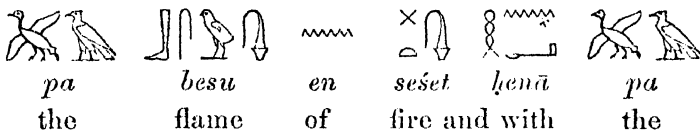
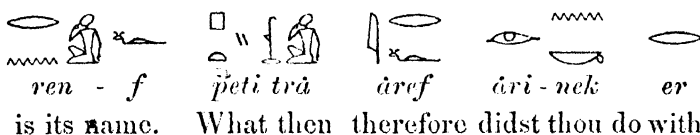
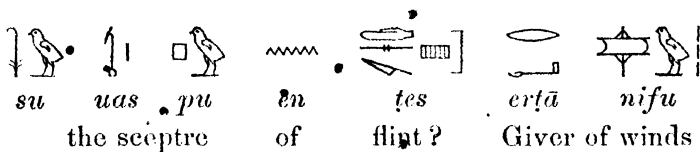
peti trā qem - nek ām her uteb
 What then didst thou find there by the furrow

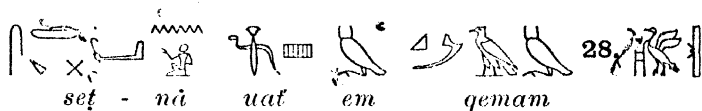









en maāti uas pu en tes āu
 of Maāti? A sceptre of flint(?);

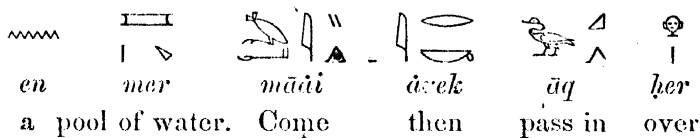


maketh to prevail thee it. What then is [the name of]

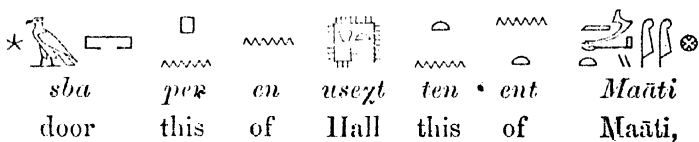




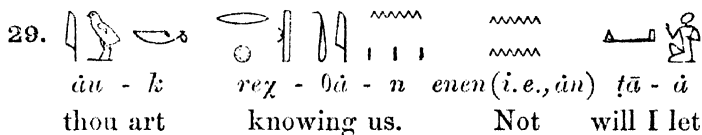
I made use of the tablet in creating



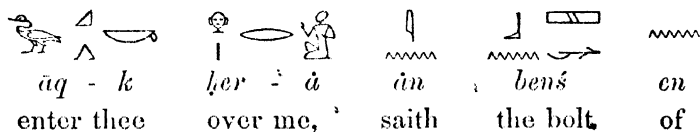
a pool of water. Come then pass in over



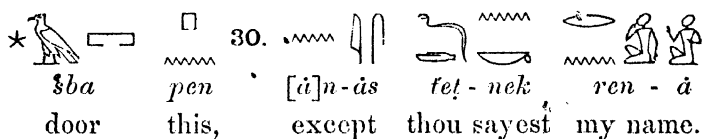
door this of Hall this of Maati,



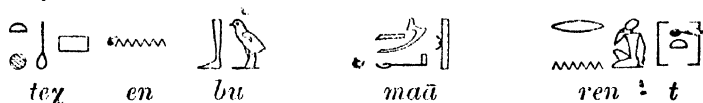
thou art knowing us. Not will I let



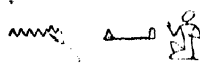

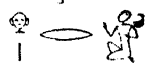

enter thee over me, saith the bolt of



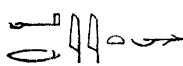




door this, except thou sayest my name.






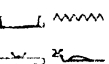
Weight of the place of right and truth is thy name.



 31. 





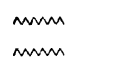
ân *tā - à* *āq - k* *her - à* *ân*
 Not will let I enter thee by me, saith

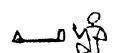

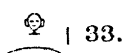


ārit *unem* *ent* *sba* *pen*
 the post right of door this,



 32. 


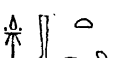



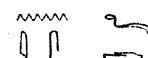

[ā]n-ās *tet - nek* *ren - à* *henku - nef*
 except thou sayest my name. He weigheth



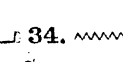


fat *maāt* *ren t enen (i.e., ân)*
 the labours of right and truth is thy name. Not




 33. 


tā - à *āq - k* *her-à* *ân* *ārit*
 will I let enter thee by me, saith the post

ābet *ent* *sba* *pen* *[ā]n-ās* *tet - nek*
 left of door this, except thou sayest




 34. 


ren - à *henku* *en* *ārp* *ren - t*
 my name. Judge of wine is thy name.

enen
(i.e., an)

tā - ā










seš - k






her - ā

an







sati

Not will I let pass thee over me, saith the threshold





(sic)    35.      
 en sbu pen [ä]n-äs tet - nek ren - ä
 of door this, except thou sayest my name.

ana en Seb ren - i enen (i.e., an)
 Ox of Seb is thy name. Ngt



 36. 





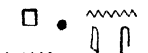


un - a *nek* *an* *qert* *ent*
 will I open to thee, saith the bolt-socket of

			
<i>sba</i>	<i>pen</i>	<i>[a]n-às</i>	<i>ren - à</i>
door	this,	except	my name.




saḥ en mut - f ren - t
 Flesh of his mother is thy name.

enen (i.e., *an*) *un* - *a* *nek* *an* *pait*


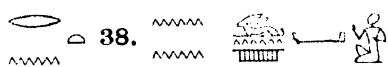
Not will I open to thee, saith the lock

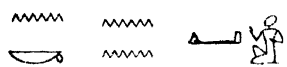
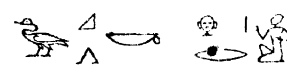

en sba pen [ā]n ās fet - nek ren - ā
 of door this, except thou sayest my name.





ānḫet utat ent Sebek neb
 Liveth the utchat of Sebek, the lord of




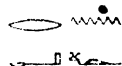
Baxau ren-t enen (ān) un - ā
 Bakhau, is thy name. Not will I open





nek enen (ān) tā - ā āq - k her - ā ān
 to thee, not will I let pass thee over me, saith

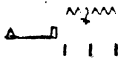

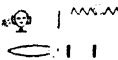


āri āā en sba pen [ā]n ās
 the dweller at the door of door this, except

fet - nek ren - ā gebt Šu ertā nef.
 thou tellest my name. Arm of Shu that placeth itself













em sau Ausār ren - k enen (ān)
 for the protection of Osiris is thy name. Not

tā - n seš - k her - n ân heptu

will we allow to pass thee by us, say "the posts"

en sba pen [ân]âs tet nek ren - n







of door this, except thou sayest our names.







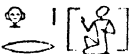



nexeru nu Rennut ren-ten

Serpent children of Rennut are your names.






au - k 40. - rex - thâ - n seš ârek her - n

Thou knowest us, pass then by us.







enen (ân) xent - k her - â ân satî

Not shalt tread thou upon me, saith the floor

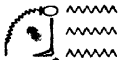

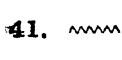
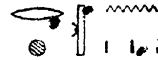
en usext ten [ân]âs tet - k

of hall this, except thou sayest


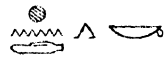
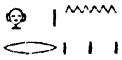








ren - â her mā âref au - â kart


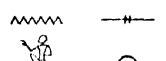


my name. I am silent,


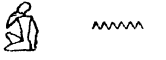

ab - kuà her entet 41. [à]n rèx - n
 I am pure, because not do we know

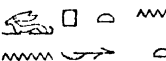

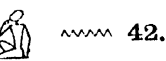
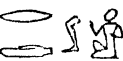
ref - k xent - k her - n am - sen
 thy two legs thou treadest upon us with them;


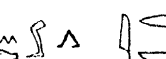
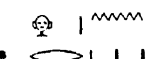

tet àrek nà set besu em bah
 tell then to me them. Traveller before

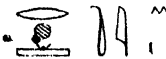
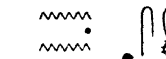


Amsu ren en ref - à unemi
 Amsu is the name of my leg right.

unpet ent Nebt het ren en ref - à
 Grief of Nephthys is the name of my leg

àbi xent àrek her - n àu - k
 left. Tread then upon us, thou

rex - 0à - n enen (àn) semà - à tu àn
 knowest us. Not will I question thee, saith



āri



dā



en



ūsext



0en



[ā]n is

the guardian of the door of hall this, except



teṭ - nek



ren - ā



sa



ābu



tār

thou sayest my name. Discerner of hearts, searcher of



ḫat



ren - k



semā - ā



tu



āref

reins, is thy name. I will question thee then.



nimā



en



neter



āmi



unnut - f

Who is the god dwelling in his hour?



teṭ - k



set



en



māau



tauī

Speak thou it. The recorder of the two lands.



peti trā



su



māau



tauī

Who then is he the recorder of the two lands?



Tehuti



pu



māu

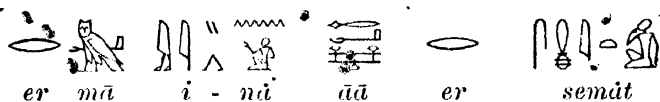


ān

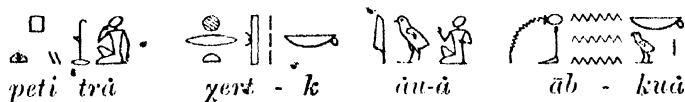


Tehuti

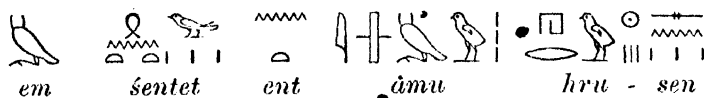
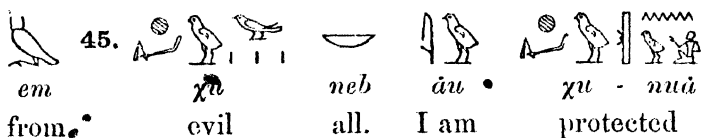
Thoth it is. Come, saith Thoth, come thou



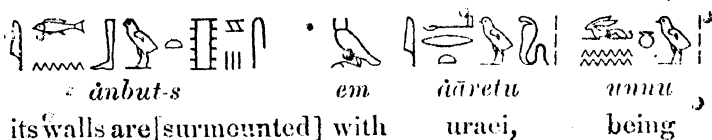
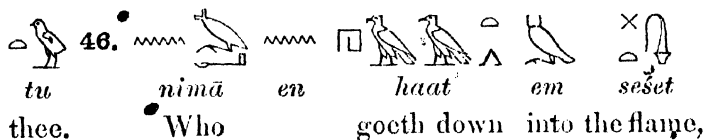
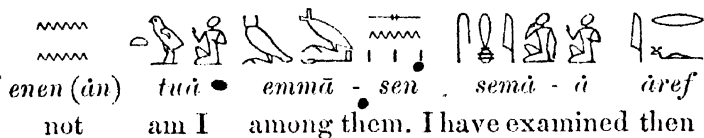
hither (?). I come advancing to the examination.



What then is thy condition? I, I am pure

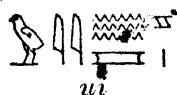


from the baleful acts of those who live in their days,





his paths



in that same lake?



The traverser

47.



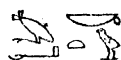
Osiris



is.



Come forward then,



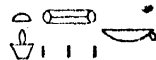
verily



thou hast been examined;



is thy bread



from the



and



beer



from the



are



from the



brought out



to thee



sepulchral offerings



upon



earth



from the



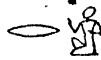
Hath



decreed it



for



me.

